

that it has been fulfilled). Ib. או דילמא ר' מילתא וכו' or is a statement concerning a condition something different (from a statement concerning a trust, v. אַמְנָה)? Ib. עד ר' אינו ר' ... אינו ר' if one of the witnesses says, there was a condition, and the other says, there was none. Kidd. III, 4 ר' אינו ר' ... אינו ר' a stipulation of conditions which is not like the stipulations concerning the sons of Gad and Reuben (stating both alternatives, Num. XXXII, 20-23; 29-30) is not valid. Ib. 61<sup>a</sup>, sq. כפול ר' a double stipulation, an agreement stating both alternatives and their eventual consequences. Gitt. 75<sup>a</sup> למעשה ר' the condition (in the agreement) preceding the act (e. g. 'if such and such a thing is done, this shall be thy letter of divorce', not, 'this shall be thy letter of divorce, if such and such a thing is done'). Ib. ברבר אחר ומעשה וכו' if the condition concerns one thing, and the consequence another thing (e. g. if you go with your brethren to conquer, you shall have the trans-Jordanic lands); ib. הכא ר' ומעשה ברבר אחר whereas in this case ('this shall be thy letter of divorce on condition that thou wilt return to me the paper on which the letter of divorce is written) condition and consequence concern the same thing. Keth. IX, 1 תנאו בטל ... המחנה if one makes a stipulation which is contrary to what is written in the Torah, his stipulation is void; Y. ib. 32<sup>d</sup> bot. במון בר' גוף אבל בר' this refers only to a condition concerning one's person (personal rights or duties), but as to a condition concerning money (monetary rights or claims), the agreement (waiving the claim) is valid; Y. Kidd. I, 59<sup>c</sup> גוף חזרי; ib. תנינו. Ib. בסופו ... אפשר ר' a condition which he may finally fulfill (depending upon himself). Ex. R. s. 21, v. infra; a. fr.—*Pl.* תנאים, תנאים, תנאים, תנאים. Y. B. Bath. V, beg. 15<sup>a</sup> ר' יהושע. Gen. R. s. 5 ר' יהושע. B. Kam. 80<sup>b</sup>, a. e., v. יהושע. Gen. R. s. 5 ר' יהושע the Lord (at creation) made stipulations with the sea, that it should be divided before Israel, as it is written (Ex. XIV, 27), 'and the sea returned ... to its former condition (לְאִתְּחַלּוּ), the stipulations which &c.; Ex. R. s. 21 עמי I stipulated with it. Y. Sot. VII, beg. 21<sup>b</sup> וכו' (we administer the oath to thee) according to the conditions in our mind, not according to the conditions (mental reservations) in thy mind. Ib. לשבועות ר' שלא יאמרו רש ר' that people should not say, mental reservations in oaths are permissible. Y. Kidd. I, 58<sup>c</sup> קידש שבו בחנינים he betrothed her by the stipulations in the document (although the material on which it was written was forbidden for use), opp. בגופי with the object itself; a. fr.

איה תנאי, תניי, תנאי m. = תנא. Y. Peah VII, 20<sup>a</sup> one Tannai reads ... and another Tannai reads &c. Y. Kidd. I, 59<sup>c</sup> bot. כהדין ר' וכו' and this opinion of Bar P. follows that of the Tannai who taught &c. Ib. לאמה ר' how does this Tannai account for the word *amah*?; a. fr.—*Pl.* תנאין, תנאין (v. תנא). Ib. אינון ר' there are two opinions of Tannaim about it; a. fr.

תניי, v. תנה.

תנא m. (תנה) *beaming forth*. Targ. Job XLI, 10 (h. text רחל).

תנא f. (b. h.; ניה) *flow*. Y. Ber. V, end, 9<sup>d</sup> אם עשו ר' ... if a man's lips (in prayer) produce a flow (if he speaks fluently), his prayers are heard (with ref. to Is. LVII, 19).

תנאי, v. תנאי.

תנאי, v. תנאי.

תנאי, v. תנאי.

תנאי m. = תנא. Cant. R. to III, 6; Pesik. Ul'kah, p. 179<sup>a</sup>, v. תנאי.

תנאי m. (infin. Pa. of תני I) *teaching or studying* (*Mishnah*). Taan. 24<sup>a</sup> sq. בנדיקין ר' ... כל ר' בנדיקין (Ms. M. כולי, read: כוליה) as to studying the Mishnah, we are their superiors, for in the years of R. J. all study was limited to N'zikin (v. נזיקין), whereas we teach &c.; Snh. 106<sup>b</sup> כוליה ר' וכו' (emended in Ms. K. תלמודא, v. Rabb. D. S. a. l. note 400); Ber. 20<sup>a</sup> some ed. תנאי (v. Rabb. D. S. a. l. note 30).—[Ib. 49<sup>a</sup>, v. תני I].

תנאי m. pl. (תני II) *sharp speech, by-word*. Targ. Y. Deut. XXVIII, 37 (h. text שנינה).

תנא f. (b. h.; נים II) *slumber*. Ber. 60<sup>b</sup> (in a night prayer) ור' ... who causes the bands of sleep to fall upon my eyes, and slumber on my eye-lids; ib. (in a morning prayer) ור' ... who causes the bands of sleep to pass away from my eyes, and slumber from my eye-lids. Yalk. Ex. 287, v. שְׁלִישׁ; (Mekh. Yithro, Bahod., s. 6 גִּיבָה); a. e.

תנא f. (b. h.; נים) *swinging, shaking, waving*. Succ. 38<sup>a</sup> ור' ... swinging the 'Omer is one of the dispensable acts (v. שְׁרִיר). Men. 93<sup>b</sup> (ref. to Lev. XIV, 21) וכו' does the swinging of the sacrifice effect atonement? is it not the blood &c.? Ib. IX, 9. Num. R. s. 9<sup>38</sup>; a. fr.—Pesik. Ha'omer, p. 71<sup>a</sup> (ref. to Is. XXX, 32) וכו' will there be wars of swinging (weapons) in that generation? Say, it refers to the swinging of the 'Omer; Pesik. R. s. 18; Yalk. Is. 302.—*Pl.* תנא. Men. 94<sup>a</sup> וכו' the text has 'swinging' but not 'swingings'; a. e.

תנא, Lam. R. to I, 5 ור', a dittography of מְשֻׁרְפִּילִין, v. מְשֻׁרְפִּילִין.

תנא m. (b. h.) *oven*. Kel. V, 3, v. שִׁירָה. Ib. 4, sq. Ib. 10 תנא של עכנאי, v. עֲכֵנָּא; B. Mets. 59<sup>b</sup>; a. v. fr.—*Pl.* תנאין, תנאין. Kel. V, 4 סגנה כפר תנאין a conflagration took place in the oven factory of K'far Signah. Ib. 2; a. e.

תנא (sec. r. of נהח; comp. תנא) *to be at ease*.

*Hif.* *להקניח* to set at ease. Snh. 30<sup>b</sup> *שהקניח* (Ms. M. שחנח, v. Rabb. D. S. a. l. note), v. נִיחַ h.

**תַּנְחָה**, *Itkpa*, אֶתְנַחַה, *Itkpe*, אֶתְנַחַה, אֶתְנַחַה to sigh, v. אָנַח, a. גָּנַח.

**תַּנְחֻמִּים** pr. n. m. *Tanhum*, name of several Amoraim. Sabb. 30<sup>a</sup>.—Y. Yeb. X, 11<sup>b</sup>. Y. Taan. I, 63<sup>d</sup> top אֶרְעִיָא ר' אֶרְעִיָא; Y. Ber. V, 9<sup>b</sup> top ר' (a. רַחֲמֵמָא).—Ib. IV, 7<sup>d</sup> bot. ר' בר. אִיסְכּוּלֶשְׁתְּרָא; a. others (v. Fr. M'bo, p. 130<sup>b</sup>, sq.).—Tanh. Huck. 4 בר חנילאי ר' (v. Bub. introd. to Tanh. p. 62).

**תַּנְחֻמָּא** (v. preced.) pr. n. m. *Tanhuma*, name of one or several Amoraim. Y. Ber. I, 2<sup>b</sup> bot. Y. Shek. VI, 49<sup>d</sup> bot.; a. e. (v. Fr. M'bo, p. 131<sup>a</sup>, sq.).—Gen. R. s. 1; a. fr. (v. Buber introd. to Tanh., p. 62).—*Midrash Tanhuma*, v. מִדְרָשׁ.

**תַּנְחֻמוֹתָא**, v. תַּנְחֻמָּא.

**תַּנְחֻמִּין**, *תַּנְחֻמִּין* m. pl. (b. h.; נָחַם) *consolation*. Ber. II, 7 קבל עליו ר' ... קבל עליו Tabi died, he accepted condolence for him. Keth. 10<sup>b</sup> של הבב' R. G. offered this man a vain consolation; B. Bath. 16<sup>b</sup>. Ab. Zar. 16<sup>b</sup> ולא קיבל ר' ... נכנסו (not עליו) his disciples came to console him, but he would accept no consolation; Yalk. Prov. 937; Yalk. Mic. 551. Ab. d'R. N. ch. XXX וְכִי אֵבִילִים אֲבִילִים אֲבִילִים comforting the mourners, visiting the sick, and deeds of kindness bring good into the world. Pesik. R. s. 29-30 וְכִי אֵבִילִים stand up and accept the cup of consolation; ib. תַּנְחֻמִּין; ib. כִּי אֵבִילִים thy consolations are given back to thee (I will not accept them); a. fr.

**תַּנְחֻמָּא**, *תַּנְחֻמָּא* f. ch. same. Targ. Job VI, 10 (Ms. תַּנְחֻמָּא Hebraism). Targ. Ps. CXIX, 50 (Ms. תַּנְחֻמָּא pl.); a. e.—*Pl.* תַּנְחֻמָּא. Targ. Job XXI, 2 (ed. Wil. תַּנְחֻמָּא). Targ. Is. LXVI, 11; a. e.

**תַּנְחֻמָּא**, *תַּנְחֻמָּא*, v. תַּנְחֻמָּא.

**תַּנְחֻמָּא**, *תַּנְחֻמָּא* (b. h.; v. שָׁנָה) [to repeat,] to tell.

*Pl.* תַּנְחֻמָּא same. Gen. R. s. 6 (ref. to Ps. L, 6) ... לעתיד in the future the heavens shall tell the righteousness which the Lord does to his world. Yalk. Jer. 277 וְכִי אֵבִילִים and he told the wonders that happened to him &c.; (Ber. 13<sup>a</sup> מִסְפָּר). Midr. Till. to Ps. CXVIII, 14 לא לי לחננה כל וְכִי is it not my duty to tell all the wonders &c.; a. e.

*Hif.* *להקניח* to stipulate, agree, make a condition. B. Bath. 8<sup>b</sup> לְהַקְנִיחַ ... לְהַקְנִיחַ the residents of a town have a right to stipulate measures, prices of food, and wages of laborers. Keth. IX, 1 על מה שכתוב וְכִי because he made an agreement contrary to what is written in the Law; וְכִי הַקְנִיחָהּ על וְכִי; Erub. III, 5 מִחֲנֵה a man may lay his Erub (v. עֲרֻבָּה) on condition and say, if gentiles come &c. Ib. 36<sup>b</sup> אִין אִין no man can lay down conditions for two alternatives together (so as to reserve to himself the choice in the event of both alternatives coming to pass); a. fr.—Part. pass. מִקְנִיחָה; pl. מִקְנִיחִים. Y. Keth. X,

end, 34<sup>a</sup>; Y. B. Kam. IV, 4<sup>b</sup> top הֵן שְׁוֹרִים כְּמִי in the case of oxen (of several owners, consecutively gored by the same ox) it is as if an agreement had been made beforehand.

**תַּנְחֵי**, *תַּנְחֵי* ch. same, 1) to repeat, do a second time. Targ. II Sam. XX, 10. Targ. I Sam. XXVI, 8 (ed. Wil. אֶשְׁנֵי). Targ. I Kings XVIII, 34. Targ. Job XXI, 22 (ed. Wil. פֶּאֶ). Targ. Prov. XXVI, 11 רַחֲמֵי ed. Lag. (ed. Wil. רַחֲמֵי); a. e.—2) to tell, relate; to teach. Targ. Ps. L, 6. Ib. XLIX, 14 (Ms. פֶּאֶ). Ib. CXLVII, 19. Targ. Y. Deut. V, 5 לְמַתְנֵי (ed. Vien. לְמַתְנֵי *Itkpe*); a. fr.—Esp. (denom. of מַתְנֵי) to teach or study Mishnah or Boraitha; in gen. to report a tradition, teach, study. Erub. 36<sup>b</sup> אִין ר' אִין ר' אִין our Mishnah is no authority, as it is contradicted by what Ayo teaches, for Ayo taught &c. Yoma 27<sup>b</sup> אִין אִין but we have not so learned in the Mishnah! Ib. ... הֵן neglected, can be remedied; that which cannot be remedied it does not mention. Sabb. 2<sup>a</sup> חֲנֵי חֲנֵי there (in the Mishnah, Shebu. I, 1) we read &c. Ib. ... מִי שֶׁנֶּאֱמַר חֲנֵי why does the Mishnah here read ..., and there &c.? Ber. 8<sup>b</sup> חֲנֵי we are taught in the Mishnah &c. Ib. 2<sup>a</sup> מִי שֶׁנֶּאֱמַר חֲנֵי, v. קִי. Ib. ... לְכַדְחֵי (the word *peder* is needed) to intimate the law taught in the Boraitha. Ib. ... וְכִי but has it not been taught &c.; ib. 28<sup>a</sup>, a. fr.—Ber. 28<sup>a</sup>, a. fr. וְכִי and so it has been taught.—Y. Hall. II, 58<sup>c</sup> וְכִי ר' יונה ר' יונה R. Jonah taught (and adopted) the opinion of R. S. b. J.—Y. Kidd. I, 58<sup>c</sup> bot. there (in a Mishnah) we read &c. Meg. 24<sup>b</sup> לִימָא חֲנֵי shall we say that we are here taught that which the Rabbis have taught &c. (i. e. is this a confirmation of what &c.)?—Ber. 13<sup>a</sup>, a. fr. חֲנֵי (abbrev. חֲנֵי) the Rabbis have taught (introducing a discussion); a. v. fr.—[In Talm. Babil. חֲנֵי refers to Mishnah, חֲנֵי to Boraitha.]

*Pa.* תַּנְחֵי 1) to change. Targ. Job XIV, 20.—2) to tell, relate; to teach. Targ. Y. Gen. XXII, 20. Ib. XXXII, 6. Targ. Ps. XXX, 10 חֲנֵי ed. Lag. (Ms. חֲנֵי; ed. Wil. חֲנֵי; oth. ed. חֲנֵי, corr. acc.). Targ. II Chr. IX, 2; a. fr.—Ber. 49<sup>a</sup> חֲנֵי קִי חֲנֵי קִי I have not learned the benediction over food, and shall I teach (Mishnah)?

*Af.* תַּנְחֵי 1) to stipulate, agree, make a condition. Targ. Y. Ex. IV, 24.—Keth. 3<sup>a</sup> א' א' because he ought to have made it a condition (not to count so common an obstacle as the absence of a ferry), and he did not make it, he has to take the consequences. Shebu. 11<sup>b</sup> וְכִי מִשְׁוֹם עוֹרָה Ms. M. (ed. וְכִי מִשְׁוֹם אֶרְעִיָא דְעוֹרָה) did the court establish a general law (that dead sacrificial animals need not be redeemed,) and stipulate that it must be redeemed for the value of its skin?; a. e.—2) to relate, teach. Ber. 8<sup>b</sup> אִין אִין some one quoted that opinion of R. A. bar H. with reference to what has been taught, 'R. S. b. Y. says &c.' Keth. 17<sup>a</sup> sq. וְכִי אִין this has been said concerning the funeral only of one who was versed in Bible and a student of

Mishnah, but as regards one who was a teacher of Mishnah, there is no limit (of attendance at his funeral). Hull. 48<sup>a</sup> זה הוא ... ארון אהא מיתחתון לה אק אררובא מיתרין לה report that action of R. N. ... in connection with this, we report it in connection with what Raba said &c.; a.fr.

*Ithpa*. אִתְּפָא, *Ithpe*. אִתְּפָא, אִתְּפָא 1) *to be repeated*. Targ. Gen. XLI, 32. Targ. Y. Deut. XXVII, 26.—2) *to be told, reported*. Targ. Y. Gen. XXXVIII, 13 (not אִתְּפָא). Targ. Y. II ib. XLIV, 18 (ed. Vien. אִתְּפָא, corr. acc.); a. e.

תִּנִּי II (comp. שֶׁנִּי) *to be pointed, sharp.*

*Pa.* תָּפַר *to sharpen, to speak sharp words.* Targ. Ps. CXL, 4 מִתְפָּרֵן בְּלִישָׁנִי (prob. to be read: לִישָׁנִי; h. text שִׁנּוּ לְשׁוֹנָם).

*Ithpe.* אִתְּפֵי *to be sharpened.* Targ. Ez. XXI, 14 (h. text הוֹחֲדָה).

**תְּחִלָּה, תְּחִלָּה, תְּחִלָּה** m. (I) *second, second-ary*. Targ. Gen. I, 8. Ib. II, 13; a. fr.—Y. Taan. IV, 68<sup>a</sup> ר' ח' קדמי אנת' . . . אם if H. be the first (to be appointed), I shall be the second. Lam. R. to I, 1 (רביח' ) (read: מילא) this was the second thing; a. e.—*Pl.* תְּחִלָּה, תְּחִלָּה, תְּחִלָּה (צערים) Targ. Jer. XVI, 18; a. e.—*Fem.* תְּחִלָּה, תְּחִלָּה, תְּחִלָּה (שבת) Targ. Zech. VI, 2. Targ. Job XL, 5. Targ. Is. XLIII, 2. Targ. O. Gen. IV, 19 (ed. Vien. שבת) Y. (תְּחִלָּה); a. fr.—Lev. R. s. 9 קדמיא ת' ו' the first, the second, and the third Sabbath. Y. Maas. Sh. IV, end, 55<sup>b</sup> I saw in my dream ר' רביח' ו' the second (beam?) of the house broken; (Lam. R. to I, 1 שריח' ) (תרא אחא) רביח' .

**הַנִּיחֹת** **הַנִּי**, **הַנִּי** f. (preced.) a second time (used adverbially). Targ. Gen. XLI, 5. Targ. Lev. XIII, 58; a. fr.—Dent. R. s. 1, beg. הַנִּיחֹת הַנִּי, v. קַרְמֵיחֹת; ib. הַנִּיחֹת הַנִּי your second offense.

תַּנְחִיז. v. תַּנְחִיזָא

**פִּינִין, פִּינִין** *smoking*, v. **פִּינֵן**.

**תנין** m. (b. h.) *sea-monster, crocodile; large snake*. Sabb. 150<sup>a</sup> וקשר ה' ראשו רכב he (Nebuchadnezzar) rode on a male lion, and tied a snake around his head. Nidd. 22<sup>b</sup> רימורו ר' an abortion in the shape of a monster; a. e.—*Pl.* תנינים, תנין. Midr. Till. to Ps. CXLVIII וימי הארץ... who are the largest (inhabitants of the earth)? The monsters; a. e.

**תְּיִנָּה** ch. same. Targ. Is. XXVII, 1. Ib. LI, 9. Targ. O. Ex. VII, 9 (Y. דורין דורין); a. e.—**תְּיִנָּה**. Targ. Gen. I, 21. Targ. O. Ex. VII, 12 (Y. חרמין). Targ. Deut. XXXII, 33; a. e.

v. פְּנִינָה, פְּנִינָה, פְּנִינָה, פְּנִינָה, פְּנִינָה.

**תָּהֵן, תָּהֵן** (v. next w.) *to smoke*. *Part.* תָּהֵן, תָּהֵן. *Targ.*  
Ex. XIX, 18. *Targ.* O. ib. XX, 15 (Y. I ed. Vien. תָּהֵן *adj.*).

*Af.* אֶחָד same. Targ. Is. VII, 4.

*Pa.* רִתְּחָן; *Ithpe.* אִרְתְּחִין, אִרְתְּחִי, v. מִתְּחַא.

**תָּהֵן, תִּנְהָה, תִּנְהָה** m. (= תִּנְהָה, v. תָּהֵן) 1) *smoke*. Targ. Gen. XV, 17 (O. ed. Vien. תָּהֵן). Targ. O. ib. XIX, 28. Targ. O. Ex. XIX, 18 תִּנְהָה (ed. Berl. תִּנְהָה); a. fr.—2) *vapor, reeking, stench*. Targ. Is. XXXIV, 3 תִּנְהָהוּ (h. text באשם).

תַּנְאִם or תַּנְעָם pr. n. pl. *Tin'am, Tan'am* in Issachar.  
Gen. R. s. 98.

תנחא, Lev. R. s. 9<sup>o</sup> ed. Wil., read: ארעני, v. עני II.

**תִּישָׁר** m. (v. next w.) *store, storehouse*.—*Pl.* תִּישָׁרִים. *Y. Snh. X, 27<sup>d</sup> bot.* 'ח' של פרעה נגדו' (not נגלה) Pharaoh's stores from Migdol to the sea were revealed to him (Korah). *Tanh. ed. Bub. Mishp. 3* התיסברין (corr. acc.; *Tanh. ib. 5* הוציבורי)

תֹּסֶפֶת m. (Ithpe. noun of קִבֵּר, v. תִּסְבֵּרָא I *Ithpoel*; cmp. Syr. סִבְרָה P. Sm. 2514) *storehouse, store; treasury, treasure*.—Pl. תִּסְבֵּרָא, תִּסְבֵּרָא, תִּסְבֵּרָא, תִּסְבֵּרָא. Targ. II Chr. XII, 9. Ib. XI, 11. Targ. I Chr. XXVI, 24. Targ. Ps. CXXXV, 7. Ib. CXLIV, 13 תִּסְבֵּרָא ed. Lag. (ed. Wil. תִּסְבֵּרָא). Targ. Esth. VIII, 1 תִּסְבֵּרָא (Levita תִּסְבֵּרָא). Targ. Ps. LXVIII, 14 תִּסְבֵּרָא ed. Lag. (ed. Wil. תִּסְבֵּרָא). a. e.—Yalk. Gen. 115 חֲסֵרָא בְּגִין דְּחֵסֶרָא 'since the treasury is empty, what shall we do?'; עַד דְּחֵסֶרָא until the treasury be filled; Gen. R. s. 67 תִּסְבֵּרָא. a. e.—V. תִּסְבֵּרָא, תִּסְבֵּרָא. [θησαυρός is of Semitic origin. As to יֵי for י, cmp. צִיָּא. As for the form of *Ithpe*. noun, cmp. תִּסְבֵּרָא, תִּסְבֵּרָא.]

**תִּסְבֵּרָא** m. (סִבֵּר I) *understanding, logic*; 'וְזוֹ is this logic?, how can one understand this? B. Kam. 32<sup>a</sup>, a. fr.

**הַסְבִּירָיוּת**. — **הַסְבֵּרָה**. f. = **הוֹדֵא**, **הוֹדֵעַ**, **הוֹדֵעָה**. Y. Ber. IX, 13<sup>d</sup> שֶׁל ר' הוֹדֵעַ הוֹדֵעָה וְהוֹדֵעַ הוֹדֵעָה he appointed him a comes over his treasures (comes thesaurarum). Pesik. R. s. 6. Ib. s. 10. Gen. R. s. 83, end וב' שְׂדֵיחָ מְבוֹזָבֵר ר' וְב' I. Ib. s. 10. Gen. R. s. 83, end who squandered his father's treasures. Pesik. Bahod, p. 104<sup>a</sup> פְּתוּחוֹ לִי ר' שְׂדֵיחָ (not לִי) open my treasuries to him (show him my wealth) &c.; a. e.

תְּסַבֵּרְתָּ, תְּסַבֵּרְתָּ ch. same.—Pl. תְּסַבֵּרְתָּ, תְּסַבֵּרְתָּ  
v. תְּסַבֵּרְתָּ.

תַּסְוֹרָה, תַּסְוִיר, v. sub תַּסְבֵּיר.

**תַּסִּיל** m. (צלל = טלל) *tasil*, a species of small doves (comp. צַלְלָא, Hull. 62<sup>a</sup> ר' פסול משום דורין רב' a *tasil* is unfit to be offered in place of turtle-doves (a full-grown *tasil* cannot be offered), but it is fit in place of young pigeons. Ib. 140<sup>b</sup> ר' ירנה על בריצי a dove found brooding over eggs of a *tasil*; a. e. — [Rashb. to B. Bath. 75<sup>a</sup> explains צִירֵלָא = תאציל.]

**תְּסִילָא** ch. same. Targ. Y. Gen. XV, 9 (h. text תְּסִילָא).—  
*Pl.* תְּסִילָא. Targ. Y. I Deut. XXXII, 11 (ed. Vien. תְּסִילָא,  
corr. acc.).

**תְּסִיסָה** f. (next w.) *bubbling, beginning fermentation*. Ab. Zar. 30<sup>b</sup> וכי תְּסִיסָהּ ויבמה תְּסִיסָהּ וכי how long does its bubbling last (is fresh wine in its first stage of fermentation, so as to keep off snakes)? Three days.

**תְּסִיסָה** (onomatop.) [to hiss,] 1) *to bubble, boil, ferment*. Ah. Zar. 30<sup>b</sup> ויין תְּסִיסָהּ wine in its first stage of fermentation does not come under the law concerning liquids left uncovered (וְיִלְוִי); Y. Ter. VIII, 45<sup>d</sup> sq.; Tosef. ib. VII, 15. Ib. ויבמה תְּסִיסָהּ and how long is it in that inceptive stage? &c., v. preced. Y. Taan. IV, 69<sup>a</sup> bot. ראה תְּסִיסָה ... he saw the blood (of the prophet) boil; Lam. R. introd. (R. Josh. 2); (Snh. 96<sup>b</sup>; Gitt. 57<sup>b</sup> מרתח; a. fr.—2) *to spurt*. Cant. R. to III, 6 הוצור החורילה he put his finger on the rock, and it began to spurt fire; Gen. R. s. 77 (corr. acc.); Yalk. ib. 132 החורילה הוּסַס (corr. acc.)—3) *to cause spurting or sparkling*. Tosef. Sabb. VI (VII), 10 ויבמה תְּסִיסָהּ (not אור; ed. Zuckerm. האומר חוריה, corr. acc.) if one strikes a brand against the wall, and says, 'here it is', he is guilty of a superstitious practice (v. אֲמִירָה), but if he does it for the sake of the sparks, it is permissible.

**תְּסִיסָה** ch. same, *to bubble*. Lam. to I, 1 רבתי רבתי (7) מרחיקים רבתיים v. דבסימא תְּסִיסָה.

**תְּסִיסָהּ, תְּסִיסָהּ** f. (ספר) 1) *hair-cutting*. Sabb. 9<sup>b</sup> ויבמה תְּסִיסָהּ v. תְּסִיסָהּ. Ib. תְּסִיסָהּ the hair-cutting of the style of Ben Elashah (clipping); Ned. 51<sup>a</sup> ויבמה תְּסִיסָהּ and that is the style of the high priest's hair-cutting; Snh. 22<sup>b</sup>, v. תְּסִיסָהּ. M. Kat. 14<sup>b</sup> ויבמה תְּסִיסָהּ a mourner is forbidden to have his hair cut; a. e.—2) (sub. *gardeners' shears*. Bets. 34<sup>a</sup> שלו ביה' you must not trim vegetables (on the Holy Day) with the shears with which they are cut in the garden.

**תְּסִיסָהּ, תְּסִיסָהּ** ch. same. Snh. 22<sup>b</sup>; Ned. 51<sup>b</sup>, v. תְּסִיסָהּ.

**תְּסִיסָהּ, תְּסִיסָהּ** m. (תְּסִיסָהּ; v. תְּסִיסָהּ) 1) *divine disposition, destiny*.—Pl. תְּסִיסָהּ. Targ. Ps. LXVI, 5 (h. text לוחות). Ib. LXXVII, 13 תְּסִיסָהּ ed. Lag. (ed. Wil. text לוחות).—2) *machination, intrigue; false accusation*. Pl. as ab. Targ. Ez. XXIV, 12 (h. text תְּסִיסָהּ). Targ. O. Deut. XXII, 14; 17 תְּסִיסָהּ ed. Berl. (h. text תְּסִיסָהּ).

**תְּסִיסָהּ** m. pl. (preced.) *intrigues, false charges*. Yalk. Deut. 954 ויבמה תְּסִיסָהּ (not תְּסִיסָהּ; some ed. תְּסִיסָהּ) false charges were turned against him (Aaron); v. תְּסִיסָהּ, a. תְּסִיסָהּ.

**תְּסִיסָהּ**, v. תְּסִיסָהּ.

**תְּסִיסָהּ**, v. תְּסִיסָהּ.

**תְּסִיסָהּ** (h. h.; v. תְּסִיסָהּ, cmp. תְּסִיסָהּ) *to feel nauseous, to loathe*. [Midr. Till. to Ps. VII עצמי את עצמי v. תְּסִיסָהּ.] Pl. תְּסִיסָהּ, 1) *to loathe, abominate*. Sabb. 104<sup>a</sup> (play

on א'ח' לו' ארחיה לו' ארחיה לו' me (the Lord) he loathes, shall I have desire for him?—2) *to declare an abomination, to forbid*. Ab. Zar. 66<sup>a</sup> (ref. to Deut. XIV, 3) כל שתיעבתי כל שתיעבתי whatever I have declared an abomination for thee (whatever I have forbidden thee) comes under the category of 'thou shalt not eat' (all kinds of forbidden food come under the same category, hence can be combined to make up the legal quantity); Hull. 114<sup>b</sup> כל שתיעבתי כל שתיעבתי, it is forbidden to eat (even if the text does not say explicitly, 'thou shalt not eat'); Yalk. Deut. 891; a. e.—Part. pass. תְּסִיסָהּ; f. תְּסִיסָהּ. Cant. R. to II, 14, v. תְּסִיסָהּ.

**תְּסִיסָהּ** ch. same.

**תְּסִיסָהּ** to act abominably. Targ. Ez. XVI, 52.

**תְּסִיסָהּ** m. (v. תְּסִיסָהּ *Hithpa.*) = h. תְּסִיסָהּ, *anger*. Targ. Is. IX, 18. Ib. XIII, 9.

**תְּסִיסָהּ**, v. תְּסִיסָהּ.

**תְּסִיסָהּ**, v. תְּסִיסָהּ.

**תְּסִיסָהּ, תְּסִיסָהּ** (b. h.; v. תְּסִיסָהּ) [to move to and fro,] *to be lost, go astray; to err*. B. Kam. 81<sup>b</sup> ויבמה תְּסִיסָהּ and so also he who has himself lost his way may &c.; Tosef. B. Mets. II, 28 ת' (a. טעה). Gen. R. s. 65 (play on תְּסִיסָהּ, Gen. XXVII, 12) כמות כמות כמות כמות as one dead, as one going astray, and as one worshipping idols; Yalk. ib. 115 תְּסִיסָהּ thou (who committest it) losest thy senses through it; a. e.

**תְּסִיסָהּ** to lead astray. Snh. 55<sup>a</sup> ... מה אילנות מה אילנות if in the case of trees (that have been worshipped) ... the Law says, destroy, burn, and exterminate: how much more does this apply to a man who leads his neighbor from the way of life to the way of death!; Yalk. Lev. 624 ויבמה תְּסִיסָהּ (differ. in Sifra K'dosh. Par. 4, ch. X). Lam. R. introd. (R. Joh. 1) תְּסִיסָהּ the false prophets ..., who led me astray from the way of life &c.; a. e.

**תְּסִיסָהּ, תְּסִיסָהּ** ch. same. Targ. Ps. CXIX, 110; 176. Targ. Joh XV, 31; a. fr.

**תְּסִיסָהּ** to lead astray. Targ. Ps. CVII, 40 Ms. (ed. 'אטע). Targ. Joh XII, 24 מרח' (some ed. ורח' corr. acc); a. e.

**תְּסִיסָהּ**, v. תְּסִיסָהּ.

**תְּסִיסָהּ, תְּסִיסָהּ, תְּסִיסָהּ** m. = h. תְּסִיסָהּ, *jackal; fox*. Koh. R. to V, 8 ויבמה תְּסִיסָהּ saw a fox lying dead &c. Meg. 16<sup>b</sup>, v. תְּסִיסָהּ. Nidd. 65<sup>b</sup>; Yoma 43<sup>b</sup>, v. תְּסִיסָהּ. Koh. R. to I, 3; Lev. R. s. 28 תְּסִיסָהּ, v. תְּסִיסָהּ; a. e.—Pl. תְּסִיסָהּ. Targ. Ps. LXIII, 11. Targ. Ez. XIII, 4; a. e.—Y. Shebi. IX, 39<sup>a</sup> top ויבמה תְּסִיסָהּ lions are before thee, and thou askest the foxes (great scholars are present, and thou askest me)? Hag. 14<sup>a</sup> (play on תְּסִיסָהּ, Is. III, 4) בני ת' foxes, sons of foxes; a. e.

**תַּעֲלָה** I f. (עָלָה) 1) *going up, bringing up*. Pesik. R. s. 20 אֵין לוֹ ה' ... אֵין לוֹ ה' lest you say, when one has gone down to the nether world, there is no coming up for him.—[2] (b. h.) *growth of flesh, healing*.]

**תַּעֲלָה** II (b. h.; עָלַל) [*going round,*] *grove, channel, mould*. B. Bath. 16<sup>a</sup> (ref. to Job XXXVIII, 25) מֵאֵר מִשְׁמַע לִישָׁנָא דְרַפְיוֹס הִיאָּהּ לִישָׁנָא דְרַפְיוֹס הִיאָּהּ what proof is there that *t'alah* means frame? (Answ. ref. to I Kings XVIII, 32).

**תַּעֲלוּמָא** m. (v. עָלַם II) *secrecy, darkness*. Targ. Job XXVIII, 11.

**תַּעֲלוּמָה** f. (b. h. תַּעֲלִימָה) same; *window of darkness*, name of one of the stations of the sun (v. Targ. Job XXVIII, 11). Pirké d'R. El. ch. VI.

**תַּעֲנוּג** m. (b. h.; עָנַג) *enjoyment, pleasure, luxury*. Y. Ber. II, 5<sup>b</sup> שְׂאִינָהּ אֶרְצָהּ שֶׁל ה' a bath for pleasure; שְׂאִינָהּ an ordinary cleansing bath. Y. Yoma VIII, 44<sup>d</sup>, a. e. שְׂאִינָהּ luxurious ointing of the body; שְׂאִינָהּ common ointing. Y. Sabb. XIV, 14<sup>c</sup> אִם לָהּ if you drink it for the enjoyment of it, contrad. to לִרְפוּאָה as a medicine. Erub. 54<sup>a</sup> (from Ben Sira) וְכִי בְּשֹׂאֵל ה' וְכִי there is no pleasure in the nether world, and no delay for death. Pesik. R. s. 23, end אֵלֶּה לָּהּ the Sabbath has been given to man for enjoyment. Taan. 12<sup>b</sup>; a. fr.

**תַּעֲנִי**, תַּעֲנִיָּה v. תַּעֲנִי.

**תַּעֲנִיָּה** f. (b. h.; עָנָה II) *affliction, fast*. Taan. 12<sup>b</sup> יְחִידָהּ אִיּוֹן ... an individual that vowed to fast. Ib. יְחִידָהּ a private fast-day; צִיּוּרָהּ public fast. Ib. צִיּוּרָהּ a public fast. Ib. לֹוִיתָהּ אֶרְצָהּ תַּעֲנִיָּהּ וְיִפְרֹעַ one may borrow his fast and pay it, i. e. one may break his private fast, and make up for it on another day. Ib. חֲלוּם ה' a fast on account of a bad dream. Ib.; Sabb. 11<sup>a</sup> לְחֹלֶם ה' fasting is as good to avert a bad dream as fire to consume flax. Taan. 11<sup>a</sup> נִקְרָא חֲלוּם ה' he that fasts for self-affliction is called a sinner; a. v. fr.—*Pl.* תַּעֲנִיָּהּ. Ib. I, 4 מַחֲשָׁנִין שְׁלֹשָׁה ה' ... מַחֲשָׁנִין when the seventeenth day of Marheshvan comes, and no rain has fallen, the select begin to observe three fast-days. Ib. 5 ... בֵּית דִּין ה' the court decrees three fast-days; a. fr.—*Ta' āniyth, Ta' āniyoth*, name of a treatise, of the Order of Mo'ed, of Mishnah, Tosefta, Talmud Babli and Y'rushalmi.

**תַּעֲנִי, תַּעֲנִיָּה** ch. same. Targ. Joel I, 14. Targ. Is. LVIII, 3; 6; a. e.—Taan. 12<sup>b</sup> יִרְבֵּנָהּ I am fasting. Ib. לְבִי ה' do we not see Rabbis go to the fast-meeting with their shoes on? Ib. לִירֵיב ה' let him fast for having fasted (on the Sabbath). Midr. Till. to Ps. XVII, end עַד וְכִי I will fast until I finish &c.; a. fr.—*Pl.* תַּעֲנִיָּהּ, תַּעֲנִיָּהּ. Y. Taan. II, 65<sup>a</sup> bot. לִירָ אֵינִין ה' ... לִירָ אֵינִין ה' וְכִי those fast-meetings which we hold are no fasts, because no Nasi is with us; ib. <sup>b</sup> bot.; a. e.

**תַּעֲרָה** (Tafel of עָרָה) *to be narrow*.

*Itlpe.* אֶתְעָרָה, אֶתְעָרָה 1) *to be small, reduced*. Targ. Prov. XXIV, 10.—2) *to be distressed*. Targ. Job XXXVI, 16.

**תַּעֲרָה** (Tafel of עָרָה) *to be awake*.

*Pi.* תַּעֲרָה *to awaken, stir up*. Midr. Till. to Ps. LX, 5 (ref. to תַּעֲרָה וְכִי יִיָּן הָרַעְלָה וְכִי תִּיָּן הָרַעְלָה which stirs the world up to loosen the yoke of the Law.

**תַּעֲרָה** ch. same.

*Pa.* תַּעֲרָה *to waken*. Y. Bets. V, 63<sup>a</sup> bot. אֵל בְּרִי מִתַּעֲרָהּ he went and wanted to wake up (the people) early on a Sabbath morning, and knocked at the gate.—V. תַּעֲרָה II.

**תַּעֲרָה** m. (b. h.; עָרָה I) 1) (cmp. גִּלְחָה) *razor*. Macc. III, 5 'בְּרִי אֵינוֹ חַיִּיב ... he is not guilty (of violating the law of Lev. XIX, 27), unless he takes it off with a razor. Ib. 21<sup>a</sup> וְכִי כִּי־צַר גִּילְחָה ... what cutting is that with which destruction (of the hair-root) is connected? That which is done with the razor. Num. R. s. 10<sup>10</sup>; a. fr.—2) *sheath*. Y. M. Kat. III, 83<sup>c</sup> חֲזִירָה לְתַעֲרָה ... חֲזִירָה לְתַעֲרָה after twelve months it (the sword of death) returns to its sheath; אַחֲרָיו ... לְשׁוּלְפָה מִחֲטָרָה Gen. R. s. 93 לְנִדְחָה Gen. R. s. 100 Judah seized his sword to draw it out of its sheath, but it would not be drawn; a. e.

**תַּעֲרוּבָה** f. (עָרַב I) *mixture, combination*. Y. Kil. VIII, 31<sup>c</sup> top אֶתְעָרָה בְּחִטָּהּ וּבְלִיָּהּ (not אֶתְעָרָה) thou art forbidden to wear them (wool and linen) when they are mixed (woven together). Y. Hall. II, end, 58<sup>d</sup> רַבִּי שְׁהִיָּא מִקְפִּיר עַל תַּעֲרוּבָהּ a thing about the mixing of which he is particular (which he does not care to have mixed with something else). Pes. 30<sup>a</sup> עַל יְדֵי ה' in a mixture, opp. בְּעִינִיהָ in its natural state; a. fr.—*Pl.* תַּעֲרוּבָהּ. Y. Shek. VI, 50<sup>a</sup> top מִי־מִי־מִי mixed waters (not pure well water). Y. Yoma I, 38<sup>d</sup> bot. מִשְׁפָּתֵי הָהָר to avoid mixing up (of the moneys); (Y. Shek. VI, end, 50<sup>b</sup> *sing.*); a. e.

**תַּעֲרָה** (b. h.; cmp. תָּעָה) [*to move to and fro,*] *to sport, trifle*. Mekh. Bo, s. 13 וּמִתַּעֲרָהּ בְּהָן ... וּמִתַּעֲרָהּ they (the dogs) dragged their first-born out of their graves and sported with them; Pesik. Vayhi, p. 65<sup>a</sup>; Yalk. Ex. 186 וּמִתַּעֲרָה (corr. acc.). Midr. Prov. to X, 17 (ref. to תַּעֲרָה ib.) אֶתְעָרָה חֲכָם ... מִתַּעֲרָהּ בְּמִי וְכִי a scholar that neglects the words of the Law is to be considered as one that trifles with him who spoke and the world arose; Yalk. Prov. 946.

**תַּעֲרָה**, תַּעֲרָה v. תַּעֲרָה.

**תַּעֲרָה, תַּעֲרָה**, תַּעֲרָה v. תַּעֲרָה, תַּעֲרָה.

**תַּעֲרָה, תַּעֲרָה** Tosef. Kel. B. Bath. III, 1 ed. Zuck., v. תַּעֲרָה.

**תַּעֲרָה** f. (b. b.; עָרָה) 1) *crown, top*. Hull. 131<sup>a</sup>, sq. שְׁלֹא לִךְ מִגְּדֻלָּהּ v. עָרָה.—2) *glory*. Y. Ber. I, 3<sup>d</sup> top בֵּית קִדְשֵׁינוּ וְהַתַּעֲרָהּ הִיאָּהּ לְכָךְ ה' thine is the greatness, thine the power, thine the glory. Lev. R. s. 19 הַבַּיִת וְהַתַּעֲרָהּ הִיאָּהּ לְכָךְ ה' the house of our holiness and of our glory. Mekh. B'shall.,

s. 2 and give song, and praise, and greatness, and glory to him &c. Ib. s. 1 their (the Egyptians') pride; a. e.

החיה... נפארתה... *T'fathah*. Gitt. 63<sup>b</sup> a woman was named N'fathah, and witnesses (authorized to write a letter of divorce) wrote T.

תפניי, תפניא pr. n. m. *Tafday*, an Amora. Gen. R. s. 8 ed. Theodor (Var. תפניי, תפניא). Ib. s. 14 (Var. תפניי; ed. Wil. תפניי).

תפניא, v. תפניא I, III.

תפניא m. (b. h.; תפניא I) [*round*], 1) *apple; apple tree*. Kil. I, 4 the apple and the crab-apple..., although resembling each other, are heterogeneous (תפניא). Cant. R. to VIII, 5 זה עושה וכו' as the apple tree brings forth fruit in Sivan, so the Law was given in Sivan. Ib. זה מוציא וכו'... זה מוציא וכו' every other tree produces first its leaves, and then its fruit (buds), but the apple tree produces its buds first, and then its leaves; even so Israel advanced doing to hearing; Sabb. 88<sup>a</sup>; Cant. R. to II, 3. Ib. זה אתה נותן בו איסור וכו' (איסור) as the apple, for which you pay an Isar and whose scent you enjoy many times, so &c. Num. R. s. 19<sup>16</sup> (expl. זה על גבי הר כח' קטן על גבי הר' גריל Num. XX, 22) a hill upon a hill, like a small apple on a large apple; a. fr. — *Pl.* תפניא, תפניא. Cant. R. to II, 5 תפניא... that means the Hügadoth whose flavor and taste are like those of apples. Men. 28<sup>b</sup> תפניא הכרתיים v. תפניא, תפניא. a. fr. — 2) (from its shape) *a) עקב the fleshy part of the heel*. Pesik. Par., p. 36<sup>b</sup> the apple of Adam's heel outshone the globe of the sun; ib. Aḥārē, p. 170<sup>a</sup>; Lev. R. s. 20; a. e. — *b) pile*, esp. *the place on the altar where the ashes were piled up*: Ab. Zar. IV, 8 '... ונתן לר' although the gentile may take grapes in his hand and put them on the pile. Tam. II, 2 'והר' they began to put the ashes on the *tappuah*, and the *t.* was in the centre of the altar, containing at times as much as &c.; Hull. 90<sup>b</sup>. Ib. 'הולצו לר' (the nervus ischiadicus) out, and throws it on the *tappuah*; a. e.

תפניא ch. same. — *Pl.* תפניא. Targ. Cant. VII, 9. Ib. II, 5.

\*תפניא m. (תפניא) *a piece of wood fastened to a saddle, which is grasped on mounting* (Rashi). Erub. 27<sup>a</sup> (ed. Sonc. תפניא, v. Rabb. D. S. a. l. note 9); Tosef. Kel. B. Bath. II, 7 תפניא ed. Zuck. (oth. ed. תפניא; R. S. to Kel. XXIII, 2 תפניא); v. תפניא.

תפניא, תפניא f. (תפניא) 1) part. pass. of תפניא, q. v. — 2) *seizing, possession*; תפניא הבית *that which belongs to the house, estate* (before division among heirs). B. Bath. 137<sup>b</sup> 'בית הבית... האחין if brothers acquire an Ethrog out of the estate. Gen. R. s. 75 'כלום מתפניא אל האמר... כלום מתפניא say not, when he (Jacob) went out..., he took with him something that belonged to the (paternal) estate; a. e. — Esp. *earth surrounding a buried corpse*, which belongs to the dead, and must be taken along when transferred. Naz. IX, 3 (64<sup>b</sup>), a. fr., v. תפניא. — 3) *manipulation*, v. תפניא.

תפניא, v. תפניא.

I (Tafel of תפניא) *to be blown up, swell*. Pes. III, 4 (48<sup>b</sup>), v. תפניא. Sabb. 91<sup>a</sup> '... ותפניא וכו' if he carried out (on the Sabbath) the size of half a dried fig, intending to sow it, and it swelled (to the size of a whole fig) &c., v. תפניא. Tosef. Shebi. II, 14 '... ותפניא in order that it (the dung) may swell (or *become moist*, v. תפניא II). Mikv. VII, 7 '... ותפניא המים כדי that the water may rise in volume. Num. R. s. 9<sup>21</sup> '... ותפניא צוארה (not ותפניא) and her throat shall swell. Y. Ter. II, 41<sup>d</sup> '... ותפניא look upon the shrivelled fruit as if it were blown up (of full size). Ib. '... ותפניא, v. תפניא; a. fr. — *Part. pass.* round and smooth. Y. Nidd. III, 50<sup>d</sup> bot. 'ראשו הר' the head (of the embryo) is round and smooth as a lupine; כקרבן as a bird's maw.

II = I. טפח.

טפח *to slap*. Ab. Zar. IV, 10 (11) טפח Y. ed., v. טפח I.

III = II, *to drip, be moist*. Tosef. Shebi. II, 14, v. תפניא I. B. Mets. 59<sup>b</sup> Ms. R. 2, v. תפניא II. — *Part. pass.* a) *decaying*. Sabb. 128<sup>b</sup> top 'בשר הר' spoiled meat (Ms. M. תפניא, v. Rabb. D. S. a. l. note). — b) *languishing, faint* (from starvation). Snh. 63<sup>b</sup> 'ומיטל הר' he found a child that was faint and lying prostrated on a dunghill; Sifra B'huck. Par. 2, ch. VI 'ומיטל ברעב שחיה מחור על כל טפח' (insert ויטל הר' (ib. (תפניא); Snh. I. c. 'ומיטל הר' (Elijah) went around visiting all those languishing from starvation; Yalk. Lev. 675; a. e.

I ch. same. — *Part. pass.* תפניא, תפניא. Sabb. 12<sup>b</sup> Ms. M. (ed. בהפניא) to inquire after the health of (visit) a sick person.

II, *Ithpe. אהפח, Ithpa. אהפח* (v. תפניא; cmp. נשם) *to breathe, rest; to get well, recover*. B. Mets. 30<sup>b</sup> '... ותפניא he put the bundles down and rested. Ber. 46<sup>a</sup> '... ותפניא if K. ... recovers, I will make a feast for &c. B. Mets. 87<sup>a</sup> '... ותפניא until Elisha's days nobody was ever sick and recovered; then Elisha came and prayed, and he recovered; (Ms. F. ותפניא) there was no such a thing as being sick and recovering; Elisha prayed for sickness and recovery); Yalk. Gen. 105.

m. (תפניא I) *blown up, swollen* (figs, dates &c.). Y. Ter. II, 41<sup>d</sup> top '... ותפניא what is blown up (is in its full size) is liable to shrink, but what is shrunk is not likely to swell again.

תפניא, v. תפניא.

I, תפניא *to spit*. Nidd. 42<sup>a</sup> '... ותפניא you all spit with the same spittle, your opinions are all traceable to the same source; Sabb. 99<sup>b</sup>.

II, תפניא (denom. of תפניא) *to set on for cooking*. Targ. II Kings IV, 38 (h. text שפח).

תפניא = תפניא, q. v.

תפניא, תפניא, תפניא f. (v. preced.; cmp. χύτρα, 212

out why the detention in Egypt had happened to them; a. e.—3) v. תַּפְּסָה.

**תַּפְּסָה** f. (תַּפַּס) *sewing, seam*. Y. Meg. II, 73<sup>a</sup> bot.

they introduced a lenient practice with regard to sewing it (the scroll of Esther). Sabb. 75<sup>a</sup> תַּפְּסָהּ. *תַּפְּסָהּ* a. e.—Men. 35<sup>b</sup>, v. תַּפְּסָהּ.—*Pl.* תַּפְּסָהּ. Sabb. XIII, 2 תַּפְּסָהּ he that sews two stitches; תַּפְּסָהּ he that tears with the intention of sewing the pieces together to the length of two stitches; a. e.

תַּפְּסָהּ, v. תַּפְּסָהּ.

**תַּפְּסָהּ** f. (תַּפַּס) *to join attachment, saddle, bandage*.

Tosef. Kel. B. Bath. II, 7 וְהָיָה שֶׁלֹּא R. S. to Kel. XXIII, 2 (ed. תַּפְּסָהּ) and the attachment to it (the saddle). Ib. וְהָיָה שֶׁלֹּא the Ashkelonian belt ... and the saddle (Kel. XXIII, 2 גַּמְלָה). Kel. XXIII, 3 חֲמֹרִית הַסֵּדֶה the saddle of a sumpter-ass (consisting of a wooden frame).—*Pl.* תַּפְּסָהּ. Tosef. l. c. שֶׁבְּצִדֵּיהֶן and all other attachments (straps &c.) hanging down the sides of the beast of burden.

**תַּפְּסָהּ** (תַּפַּס) 1) *to paste*. Tosef. Pes. V, 10 וְאֵין חֹפְלִין (תַּפַּס) 1) *to paste*.

ed. Zuck. (oth. ed. חֹפְלִין) you must not paste them over with potter's clay &c. (to take the hair off), v. תַּפַּס.—2) (imp. מִידָּה, a. תַּפַּס) *to denounce, slander*. Sifré Deut. 1 תַּפְּסָהּ the frivolous words which they cast on the manna; Yalk. ib. 790 תַּפְּסָהּ when they slandered the manna.

תַּפַּס ch. same.

*Ithpa.* תַּפַּס *to talk irreverently*. Targ. O. Deut. I, 1 (h. text תַּפַּס, v. preced.; Y. I תַּפַּס).

**תַּפַּס** m. (preced.) 1) (b. h.) [*paste, viscous substance*],

בֶּשֶׂר חַיִּי תַּפַּס *tasteless matter, insipid, not salted*. Sabb. 128<sup>a</sup> בֶּשֶׂר חַיִּי raw fish.—2) (imp. מִידָּה, a. תַּפַּס) *dependent, child*.—*Pl.* תַּפְּסָהּ. Y. Shebi. VII, beg. 37<sup>b</sup>, v. תַּפְּסָהּ II; [perh. תַּפַּס for *pastes, plasters*].—[Tosef. Sot. VI, 8 תַּפַּס ed. Zuck., v. תַּפַּס].

**תַּפַּס** f. (preced.) *tafla (child)*, a word introduced to

derive the Galilean pronunciation, meant for תַּפַּס *board*. Erub. 53<sup>b</sup> (ed. Sonc. תַּפַּס).

תַּפַּס, v. תַּפַּס.

**תַּפַּס** f. (b. h.; תַּפַּס) [*mud, slime*], *frivolity*,

*trivial cause; impropriety, indecency*. Ab. Zar. 63<sup>b</sup> (in Chald. dict.) תַּפַּס כֹּל לְמַעוֹטֵי דְּמִי שֶׁפִּיר דְּמִי וְאֵלֹא לְמַעוֹטֵי דְּמִי דְּמִי דְּמִי (idolatry) is right. Ib. 64<sup>a</sup> שֶׁפִּיר דְּמִי but in this case, as it serves to diminish folly (the sin of תַּפַּס), it is right. Tosef. Sot. VI, 8 תַּפַּס עַל תַּפַּסִּים Var. (ed. Zuck. תַּפַּס) it is impossible to understand their frivolous ways; a. e.—Lam. R. to II, 14 יְרוּשָׁלַיִם תַּפַּס ... of the prophets of Samaria the word *tiflah* is used (Jer. XXIII, 13) ... and of the prophets of Jerusalem the word *tiflah (tafel)* is used (Lam. l. c.).

**תַּפַּס** I f. (b. h.; תַּפַּס) [*intercession, pleading*],

*prayer*, esp. *T'fillah*, the Prayer of Benedictions to be

יָרִיב 39<sup>a</sup> *stove, fire-place*. Ber. 39<sup>a</sup> *pot*; 1) *pot*; a. *χρῆστος* I) it is placed on the stove and boils (v. תַּפַּס). Sabb. 77<sup>b</sup> אֲבִי אֲבִי Ar. (ed. אֲבִי) they nest over the fire-place.—2) *hollow on the hearth where coals are put, cooking stove* (v. Sm. Ant.<sup>3</sup> Engl. ed., s. v. Focus). Targ. Ps. CII, 4 (h. text מוֹקֵד).—Y. Sabb. III, beg., 5<sup>c</sup> גִּרְיָהּ תַּפַּס the fire-place is cleared, and the dish put in; גִּרְיָהּ תַּפַּס clear the fire-place, and put three stones in. Y. Bets. IV, 62<sup>c</sup> וּרְקָא קוּמִי הוּא ... גוּ הוּא seemed to throw the kernels into the fire-place, but he threw them before the fire-place. Lev. R. s. 34 צַפָּה תַּפַּס saw a pot over the fire-place; Yalk. Is. 352 תַּפַּס.—*Pl.* תַּפַּס. Targ. Y. Lev. XI, 35 (Bxt. תַּפַּס; h. text תַּפַּס). Targ. Y. Num. XXVI, 61 (not תַּפַּס).

תַּפַּס, תַּפַּס, תַּפַּס, תַּפַּס, תַּפַּס, v. sub תַּפַּס.

תַּפַּס, v. תַּפַּס.

**תַּפַּס** f. (תַּפַּס) 1) *seizing, taking hold, possession; grasp, manipulation*. Keth. 84<sup>b</sup> top וְהָיָה עַל הַיָּד ... and according to R. Akiba does possession have

no legal effect at all? Hull. 44<sup>a</sup> כְּדִי תַּפַּס יָד as much space as is covered by a grasp of the hand. Ned. V, 3 (46<sup>a</sup>) תַּפַּס (תַּפַּס) if he has an interest in them (the bath, or the wine or oil press which he has rented out); ib. 46<sup>b</sup> יָד וְכִי and how large must that interest be? ... One-half, or one-third, or one-fourth. Ab. Zar. III, 5 מִפְּנֵי מַה ... שֶׁיֶשׁ בָּהּ תַּפַּס יָדִי אִדָּם (Y. ed. תַּפַּס) why is it forbidden to make use of the wood of an Asherah (it being a natural object)? Because the hands of men had something to do with it (they planted it). Ib. 50<sup>a</sup> לֹא שְׁתֵּי אֲבָנִים בְּתוֹךְ תַּפַּס (of a *mercuris*) within a grasp's distance (four cubits). Tosef. Hull. VIII, 5 ... לֹא שְׁתֵּי אֲבָנִים בְּתוֹךְ תַּפַּס (not שְׁתֵּי אֲבָנִים) they forbid (two guests in an inn at the same table to eat, the one meat, and the other cheese) only when all of it is handled together; Hull. 107<sup>b</sup> תַּפַּס תַּפַּס you cannot mean really handled together (wrapped together); but it means, with the appearance of belonging together. Tosef. Ter. III, 7 תַּפַּס תַּפַּס ed. Zuck. (Var. תַּפַּס) the whole wine-press room may be considered one concern; in what way? If there is one vat for two pits, or ..., as long as they are all worked at the same time, you may take T'rumah or tithes from one for the other; if they are not all worked at the same time, you cannot &c. Ib. תַּפַּס תַּפַּס the whole oil press room may be considered one concern; a. fr.—Deut. R. s. 2 תַּפַּס קוֹרְצִין v. תַּפַּס. Ab. Zar. 8<sup>b</sup> תַּפַּס, תַּפַּס, תַּפַּס. —*Pl.* תַּפַּס. קוֹרְצִין v. תַּפַּס. twice Rome seized the empire (in the east), once in the days of queen Cleopatra, and once in the days of the Greeks. Ib. 50<sup>a</sup> בְּשָׂרֵי תַּפַּס at a distance of two grasps (eight cubits), v. supra. Y. Ter. II, 41<sup>b</sup> bot. תַּפַּס when he had intended to treat the wine in the press room as one concern, but reconsidered it in favor of two concerns; a. e.—2) *being taken, detention*. Num. R. s. 13<sup>18</sup> תַּפַּס תַּפַּס ... they examined their own deeds to find

said three times every day, four times on the Sabbath  
and the festivals (*v.* מִזְבֵּחַ), and five times on the Day of  
Atonement and public fast-days (*v.* נִצְיָלָה). Taan. 2<sup>a</sup> ומגילן  
רבה' and whence do you prove that the mention of,  
and the prayer for rain must be inserted in the T'fillah? Ib.  
ה' תפלה השחר *v.* בעבודה. Ber. IV, 1 התפלה השחר  
the morning T'fillah, והמנחה ה' the afternoon T'fillah &c. (*v.*  
respective determinants). Ib. 5<sup>a</sup> בטול הם יסודין ...  
ה' sufferings of love are those with which no cessation  
of prayer is connected. Ib. 6<sup>b</sup> מקום לתפלתו he that  
has a regular place for his prayers. Ib. 31<sup>b</sup> לישב  
ה' שול ... that it is forbidden to sit down within four cubits  
distance from one in prayer; *a. v. fr.*—Ib. 3<sup>a</sup>, *a. fr.* שימש  
(abbrev. ש"ה) 'hearer of prayer', the fifteenth section of  
the Prayer of Benedictions which closes with, 'blessed be  
thou, O Lord, the hearer of prayer.'—Pl. תפלה, תפי'. Ib. 26<sup>b</sup>  
ה' אבות חקנו the patriarchs introduced regular prayers.  
Ib. כנגד המידות חקנו ה' prayers (T'filloth) have been  
instituted so as to correspond to the daily offerings. Sabb.  
30<sup>a</sup> כמה רחוקים ever so many prayers and suppli-  
cations; *a. v. fr.*

הפלה, הפי II f., sing. of הפליק, q. v.

**הַפְּלִיגוּתָא** f. = שְׁלִיּוּגָתָא I, *difference of opinion*. Y. Shebi. I, 33<sup>b</sup> ר' ר"ש ורבנן this is a subject of difference between R. S. and the Rabbis. Y. Maasr. IV, beg. 51<sup>a</sup>; a. fr.

תְּפִלּוֹת, תְּרִי (הַפֶּלֶל; v. הַפֶּלֶל) *frivolity, trivialness; obscenity*. Y. Taan. IV, 68<sup>d</sup> top, v. בְּכֵחֵי. Y. Snh. II, 20<sup>a</sup> top; Y. M. Kat. III, 83<sup>d</sup> top ח' קָרַע של ח' a wanton rent in a garment (without any religious significance); Bab. ib. 22<sup>b</sup>. Num. R. s. 4<sup>20</sup> וּבְנוֹ עִוְנָה דְּבָרִים של ח' all the people said Halleluiah after the reader, and his son spoke some frivolous words. Ib. s. 10<sup>3</sup> עִוְבָדִי ... דְּבָרֵי ח' when the gentiles eat and drink, they engage in indecent talk. Ruth R. to I, 14; Ex. R. s. 5, a. e. כל ח' הן ח' all kissing is of a frivolous nature, except the kiss of homage &c., v. נִשְׁתָּקִיחַ. Sot. III, 4 כל ח' מלמד ח' he who teaches his daughter the Law, is like teaching her obscenity (because the laws concerning sexual aberrations may excite her sensuality). Ib. רוצה אשה בקב וח' a woman prefers a Kab (scanty living) connected with license, to nine Kabs with the restrictions of chastity; Keth. 62<sup>b</sup>; a. fr.

תַּפְּלִין, תַּפְּלִין, תַּפְּלִין f. pl. ch. (תַּפְּלִין; cmp. Syr. *indusium*, Brockelm. p. 400) [attachment, hangings, cmp. טוֹשֶׁפֶת, *T'fillin*, the *phylacteries* tied on arm and head (Deut. VI, 8; XI, 18). Targ. Deut. VI, 8; XI, 18 (h. text טוֹשֶׁפֶת). Targ. Y. ib. XXVIII, 10. Targ. Y. I Ex. XXXIII, 23 קְשׁוּר רַחֲמֵלֵי אִיקָר ו' (omit רַחֲמֵלֵי, a ditto-graphy of קְשׁוּר רַבִּירָא from Y. II) the knot of the T'fillin of the glory of my Shechinah (cmp. Ber. 6<sup>a</sup>, quoted below); a. e.—Men. 35<sup>b</sup> דֶּרֶךְ אִיפְסִיךָ the strap of his T'fillin was broken. Ib.<sup>a</sup>, v. מִצְבְּרָתָא a. הִתְרַחֵף Ber. 6<sup>a</sup> הִנֵּה ר' זְכַרְיָהוּ what is written in the Lord's T'fillin? Y. Ber. II, 4<sup>b</sup> bot. תַּפְּלִין. יַעֲלֵי; a. e.—*Sing* תַּפְּלֵי, תַּפְּלֵי, תַּפְּלֵי Targ. Y. Deut. XI, 18. Targ. Y. Ex. XIII, 9; a. e.

תְּפִלָּין, תְּפִי' h. (adapt. from Ch.) same. Men. 35<sup>a</sup> 'ח' מְרֻבְּעִית הָלְכָה וְכ' מְרֻבְּעִית הָלְכָה that the capsules of the T'fillin must be quadrangular is a Mosaic tradition; Meg. 24<sup>b</sup>. Ber. 6<sup>a</sup> מִנֵּיין שֶׁהֶקְבָּ"ה מִנִּיין ה' whence do you learn that the Lord puts T'fillin on? (Answ. ref. to Is. LXII, 8) בְּיָדוֹ עֵז 'and by his arm of strength', that is the T'fillin; 'אֵלֹהֵינוּ וּמִנֵּיין שֶׁהוּא' whence do you learn that the T'fillin are 'strength to Israel'? (Answ. ref. to Deut. XXVIII, 10) 'וְכָל עַמֵּי הָאָרֶץ יִשְׁמְעוּ וְיִרְאוּ' and all the peoples of the earth shall see that the name of the Lord is called upon thee, and fear thee', this refers to the T'fillin on the head; a. v. fr. — Sing. תְּפִלָּה. Men. IV, 1 שֶׁל 'ח' יִרְאֶה וְכ' יִרְאֶה the T'fillah on the arm does not interfere with that on the head (v. עֵזב). Meg. IV, 8 (24<sup>b</sup>) הַעֲרִישָׁה he who makes the capsule of his T'fillah round exposes himself to danger (v. comment.) without fulfilling the law. Kel. XVIII, 8 בָּלִים תְּפִלָּה (of the head) is considered as consisting of four articles (with regard to levitical cleanness); a. e.

הַפְּנִיחַ, v. תַּפְנֹא, תַּפְנִיחַ.

**תַּנְהוּ** m. (פָּנָה) *delicacy; comfort, enjoyment*.—*Pl.* תַּנְהוּת, תַּנְהוּתִּים. Tosef. Taan. III (II), 2 **וְכ' ב'ה' ...** not that they were allowed to indulge in delicacies, but they eat and drink as much as is required for the maintenance of &c.; Y. ib. I, 64<sup>a</sup> top. Tanh. Mishp. 17 (ref. to Jer. III, 19) **וְכ' לַתַּנְהוּתִּיהָ שֶׁל בָּתָר ... מֵא** as a father feels bound to provide for his daughter's enjoyments, so I provided for you; a. e.

**הַפְּנוּיָא** ch. same.—**הַפְּנוּיָא** Targ. Lam. IV, 5. Targ. O. Deut. XXXIII, 24. Targ. Koh. II, 8. Targ. Zech. VII, 3; a. e.—Koh. B. to II, 8 (expl. שְׂרָה וְשָׂרָה ib.) ח' **הַפְּנוּיָא** all sorts of enjoyments.

**תַּפְנוּקְיָא** f. same.—*Pl.* תַּפְנוּקְיָין, v. preced.

תַּפְנִי, תַּפְנִי, v. next w.

**תַּפְנִיחַ** pr. n. pl. *Tafnith*, a border town [Hildesh. Beitr., p. 22: תַּפְנִיחַ = תִּבְנִין = Tibnin; v. Fischer-Guthe Handkarte: Tibnin, Tabnith.]. Y. Shebi. VI, 36<sup>e</sup> (ed. Krot. תַּפְנִין, תַּפְנִיחַ); Tosef. Shebi. IV, 1 תַּפְנִיחַ ed. Zuck. (Var. תַּפְנִיחַ, תַּפְנִיחַ); (Sifrē Deut. 51; Yalk. ib. 874 מִמֶּסֶךְ?).

**חָפַשׁ**, **חֶפְשׁ**. (*b. h.*; comp. **חָפַז**) *to seize, take hold on; to take effect*. Keth.<sup>84</sup> וּכְ אַת חֹפֵס לִבְעַל חוּב וּכְ thou seizest property in behalf of a creditor when the debtor owes others, ואמר ר' י' החופס וּכְ R. J. has decided that he who seizes in behalf of a creditor when there are other claimants has not taken legal possession. Ib. top מְהִירִים וְיָדָא שְׂחָ (his possession is effectual) when he has seized it during the decedent's life-time. Ab.Zar.<sup>85</sup> (expl. יומֵינוּ שְׂחָ הַיּוֹם וְיוֹמֵנוּ מְלֻבוֹת **חֶפְשָׁא** the day when Rome took hold of the government (of the east, v. תְּפִיסָה). Y. Taan.IV, 68<sup>c</sup>top מִשֵּׁת חֹפֶשֶׁן מֹשֶׁה זָרָה מִשֵּׁת חֹפֶשֶׁן Moses held fast on them (the tablets). R. Hash.<sup>4</sup> b. fr. תְּפִסָּה מְרוּבָה וּכְ v. מִצֵּט. B. Mets. 102<sup>b</sup>. a. e. אֲרֹחִין לִשְׁנֵי הָפֹס **חָפֹס** hold to the latter expression, i. e. if an agreement contains two discrepant



clauses, the second is legally recognized; Tem. 26<sup>a</sup>, a. e. the first clause (of a vow) is legally recognized. Yeb. 10<sup>b</sup>, a. fr. 'אין קידושין תופסין וב' v. קידוש. Y. Dem. VI, 25<sup>b</sup> 'וב' justice takes hold on him &c., i. e. the full rigor of the law is applied against him &c. Num. R. s. 11<sup>1</sup> (ref. to Prov. III, 34) אליו הנזירים that means the Nazarites who choose humility for themselves, who abstain from wine &c. Ib. 10<sup>8</sup> ותפסם and arrested them, v. לנפס. Snh. 64<sup>a</sup> מפני מילך why does the Biblical text choose the word *Molekh* (in place of idol in general)? Y. Ber. VII, 11<sup>c</sup> top, a. e. תופסין אותו seize him, take him to task, v. נקחן. Ab. Zar. 64<sup>a</sup> 'וב' מי תופסות דמיה וב' how about money which was realized by the sale of an idol, in the hands of a gentile? does the idol hold its equivalent in gentile hands or not?, i. e. does the money in gentile hands retain its character as compensation for an idol, and is it thus forbidden to a Jew? Ex. R. s. 15<sup>20</sup> דירה שלמה Solomon controlled his mouth, in order not to speak before &c. Gen. R. s. 12 הלשון את ה' כל... תופסין את הלשון all other letters catch the tongue (require an effort of the organs of speech), but this (the Hé) does not catch &c. (is merely a breathing sound).—*Part. pass.* אָרוז s. v. אָרוז (comp. תופסות, תופסות &c. a) (f. תופסות, תופסות, תופסות). Y. Taan. l. c. בשפחיים משה ה' holding. Moses was holding two handbreadths (of the tablets). Ex. R. s. 46, beg. בלוחות ה' he held the tablets, and would not believe that Israel had sinned. Sifra B'huck. Par. 2, ch. VIII 'וב' holding to the deeds of their fathers, generation after generation; a. e.—*b*) seized, captured. Mekh. Mishp., s. 17 תפסות the outraged woman, opp. מפורתה the seduced.

*Nif. תפס* to be seized, arrested; to have one's property seized; to be made responsible. Ex. R. s. 15<sup>18</sup> בן בית שני על ידי בעל וב' a domestic servant who was seized for his employer's debt. Tosef. Hull. II, 24 מניח v. ע"ר מניח וב' and therefore I was arrested on the suspicion of heresy. Ab. Zar. 17<sup>b</sup> אלעזר וב' when E. El. a. R. H. b. T. were arrested (by Roman officials, for rebellious conduct). Ib. 'וב' happy art thou, for thou hast been arrested on one charge only, and woe me that I have been arrested on five charges. B. Bath. 16<sup>b</sup> על צערו וב' Ms. M. (ed. בשער) no man is taken to account for what he speaks in his distress. Sabb. 33<sup>b</sup> תפסין על הדור are seized for the debt (die for the sins) of their generation. Y. Keth. XIII, 35<sup>d</sup> כל ה' in every case if one's property was seized for a neighbor's debt, the latter has to reimburse him; ib. 'וב' in no case must he reimburse him, except in the case of *annona* and head-tax; Y. B. Kam. X, end, 7<sup>c</sup>; Y. Ned. IV, beg. 38<sup>c</sup>. Deut. R. s. 2, beg. (prov.) take care that thou be not caught on the spot where thou speakest (held to thy word); a. fr.

*Hif. תפס* to cause to be seized, cause to take hold. Y. Succ. IV, 54<sup>d</sup> top ראה שתתפסותך הורורה לשון וב' behold, the Law has made thee use the expression of endearment &c. Tem. 2<sup>a</sup> תפסין בחמורה all persons can cause the seizure of the substitute together with the

original by exchanging a consecrated animal (v. תמורה). Ib. 9<sup>a</sup> מי תפסין בדבר שאינו שלו 9<sup>a</sup> can one cause the seizure of a thing which is not his?; a. e.—[Ned. 11<sup>b</sup>, sq. מחפס, v. next w.]

*Pi. תפס* (v. תפס) to climb, rise. Gen. R. s. 66, end (ref. to Prov. XXX, 28) באיזה זכות השממיה מתפסות בזכות וב' for what merit does the spider (Esau-Rome) climb (rise to power)? For the merit of those hands (with which Esau nursed his father, by ref. to Gen. XXVII, 31); Yalk. ib. 115; Yalk. Prov. 963 תתפס.

*Pirel תפס*, *Hithparel תפס* same. Y. Erub. V, 22<sup>d</sup> top רואה אותו כי מיתפס ועולה מתפס ויורד (v. תפס) you look upon it (measure the distance for Sabbath purposes) as if one would climb up and climb down (the wady).

**תפס I, תפס** ch. same, to seize, catch. Targ. Ps. X, 9. קריביו... תפסו פרה a. e.—Keth. 84<sup>b</sup> relatives of R. J. seized a cow that belonged to heirs, out of an alley; תפסוהו שפיר תפסותיה you have seized her legally; ib. תפסוהו מיניה there was a cowherd for heirs (minors) from whom they (creditors) seized an ox; I took it when the father was yet living; a. fr.—*Part. pass.* תפס holding. B. Mets. 102<sup>b</sup> דכא נמי because he is in possession; רת' here, too, he is in possession; a. e.

*Af. תפס* to cause to seize, to deposit with (as security). B. Bath. 174<sup>a</sup> תפסיה (not תפסיה); ib. תפסיה (not תפסיה); Keth. 107<sup>a</sup> צררי v. תפס I.

*Ithpa. תפס*, *תפס*, *תפס* 1) to be seized, arrested. Targ. Koh. XI, 4 (ed. Vien. תפס).—Tem. 26<sup>b</sup> shall we say that *tahath* has the meaning of being arrested, i. e. if you say, this animal shall be *tahath* (in the place of) the law of exchange (תמורה)? Ib. לישנא דתפס ולישנא דתמורה *tahath* appears in the sense of being arrested and in the sense of redeeming; לישנא דתפס דכריב וב' in the sense of being arrested, as we read (Lev. XIII, 23) &c. Ib. 27<sup>a</sup>; a. e.—2) to be deposited. Keth. 107<sup>b</sup> תפסין v. ל' תפסין I.—3) to hold one's self, cling to. Ned. 11<sup>b</sup> תפסין he clings to the idea of permission, i. e. by saying, 'this thing be unto me like flesh of a peace-offering after the blood has been sprinkled', he proves that he means to emphasize the permission to enjoy the thing; but in a case like this, when he puts down flesh of a peace-offering, and places some permitted food beside it, and says, 'this be like this': does he mean to refer to the original condition of the peace-offering &c.? (v. תפס). Ib. 12<sup>a</sup> בקרבן תפס he refers to the sacred character of a sacrifice; as if referring to something ritually forbidden (not to something made forbidden by consecration or vow). Ib. בעיקר קא תפס he refers to the original day (of his father's death). Naz. 22<sup>b</sup>, v. תפס. Ib. 21<sup>a</sup> חד בחבריה תפס (in saying, 'and I') each refers to him that spoke immediately before him; תפסין they all refer to the first person; a. e.

**תפס II** (sec. r. of תפס) to break; to desecrate. Targ.

Y.Deut.XXIII, 18 'וְלֹא יִתְפַּס יְהוָה גִּרְמִיָּה וְכ' no man . . . shall desecrate himself &c.

*Ithpa.* אִתְּפָא *to be desecrated.* Targ. Job XV, 20 מִתְּפָא  
ed. Wil., v. פִּירַם ch.

תִּפֹּף, or תִּפֹּף (b. h.) to join, strike, knock.—Denom. תִּפֹּף.

*Polē* הוֹפֵף *to strike the timbrel; to knock.* Pirké d'R. El. ch. XXXVIII, beg. [read:] הָבִיא נְעֻרוֹ מִשְׁתָּחוֹת הוֹפֵף הַבָּיִת he brought playing girls outside of her (in front of her house) striking the timbrels; Yalk. Gen. 134 (not מְחוֹפֵפֶת).

תִּפְּרָה I ch., *Polel* תוֹפְּרָה same. Targ. Ps. LXVIII, 26  
מִתּוֹפְּרָה (not פִּינָה . . .).

תִּפֹּר II *to spit*, v. תִּפֵּר I.

תַּפְקִידָא, תַּפְקִידָא, v. sub 'תַּפְקִידָא.

**תְּפַקְדָּה** m. (פָּקַד) 1) *command, charge; trust.*—*Pl.* עלִיּוּנִים **תְּפַקְדָּה**. Lev. R. s. 1, beg. (ref. to Ps. CIII, 20, sq.) because the celestial beings can stand by (always fulfill) the orders of the Lord, the text says, bless the Lord, ye all his hosts: but as to the earthly beings, who cannot (always) stand by the orders of the Lord, the text says, 'bless the Lord, ye his messengers'; Yalk. Ps. 860 **תְּפַקְדָּה** (*sing.*). Koh. R. to I, 4 וְרוּחַ עַמִּי שְׂאֵנוּ עִמָּו בְּתִפְקָדָהּ וְכ' a generation of men, because it does not abide by the orders of the Lord, decays, but the earth, which does abide &c. Ib. **תְּפַקְדָּהּ** וְכ' (בעֲמֻדָּה) **תְּפַקְדָּהּ** וְכ' the earth preserves her trusts (fruits preserved in the ground or by admixtures of earth). Y. Ber. V, 9<sup>b</sup> top **תְּפַקְדָּה**, v. next w.; a. e.—2) *visit, attendance, esp. copulation*; **תְּפַקְדָּה** בַּקֶּשׁ ח' to seek copulation, long for. Gen. R. s. 13 **תְּפַקְדָּה** ... בְּשָׂעָה שֶׁחֲמִטָּה בָּשְׂעָה בְּשֶׁעַר הַמָּטָר (in the spring), the cattle ruts. Lev. R. s. 19, end מִבְּשֶׁךְ אֶרֶץ מִבְּשֶׁךְ ... **תְּפַקְדָּה** thou hast sexual desires, and has Jechoniah none? Lam. R. to I, 4 הֲכֵן מִבְּשֶׁךְ **תְּפַקְדָּה** all things have natural instincts; **תְּפַקְדָּה** מִבְּשֶׁךְ אֶרֶץ אֲרָמִים אֲרָמִים מִבְּשֶׁךְ אֶרֶץ אֲרָמִים (love their native climate); even cedars have their instincts (love their native climate); **תְּפַקְדָּה** מִבְּשֶׁךְ אֶרֶץ אֲרָמִים even roads have their desires (mourn when they are deserted); a. e.

**תְּפַקְדָּא, תְּפַקְדָּא, תְּפַקְדָּא** ch. same, *command, charge; trust*. Y. Taan. I, 63<sup>b</sup> top תְּפַקְדָּא, v. פִּלְטָא; Y. Ber. V, 9<sup>b</sup> top תְּפַקְדָּא (h. pl.); Yalk. Kings 207.—**תְּפַקְדָּא**, תְּפַקְדָּא Targ. Y. Dent. V, 28; a. e.

**תִּפְקֹדְךָ, תִּפְקֹדְךָ, תִּפְקֹדְךָ** f. same, *command*. Targ. Koh. X, 18, v. מְצִיבֶיךָ Targ. Deut. VI, 1. Targ. O. ib. V, 28. Targ. I Sam. XIII, 13; a. fr.

בַּר תַּפְּקָן pr. n. m. *Bar Tafkan*. Y. Keth. X, end, 34<sup>a</sup>.

**תָּפַר** (b. h.) *to join; to sew, mend.* Men. 31<sup>b</sup> ... קרע **תָּפַר** if a rent (in the column of a scroll) goes through two lines, one may mend it; if through three, you dare not mend it (but must insert a new column). Sabb. XIII, 2 מנה לתפור ... תפירה. v. תפירה. Ib. 60<sup>b</sup> תפירי מבפנים if he fastened the leather shoe inside the sandal; a. fr.—Part. pass. תפוסר; f. תפירה; pl. תפארים.

if it נפל כלים ה' Tosef. Toh. V, 1 ממה (cohesive), תפירהו, תפירהו (spittle) fell into water, if it remains joined (cohesive), it is clean, opp. נכרה dissolved. Sabb. I. c.; Bets. I, 10 garments when sewed or un-  
sewed. Ib. כלים בין ה' וביין שאינן ה' a shoe the sole of which is  
not sewed on (though temporarily fastened with pegs);  
a. fr.

*Nif.* מְשִׁיפָה to be sewed. Kel. XX, 6 מְשִׁיפָה Var. (ed. (משִׁיפָה) when the material for the curtain is sewed up; [Maim. reads מְשִׁיפָה = מְשִׁיפָה, expl. 'when he has given it its due length and width by sewing'; for dialectic interchange of ב and פ see בָּקַר a. פָּקַר *Hif.*, and תָּבַקַר a. תְּהַפֵּקַר].

**תִּפְרֹךְ** ch. same. Men. 35<sup>b</sup> לְמִיתָּהּ פְּרִיָּה וְכ' how about sewing it and sticking the seam inside?; a. e.

**תפר**, or **תפר** m. (preced.) *seam*. Men. 35<sup>a</sup>; Meg. 24<sup>b</sup>  
**תפרין** (or **תפרין**; Rashi **תפרין**), v. **תפרין**. Men.  
 l. c. **תפרין**... **תפרין** the grooves (marking the division  
 of the compartments of the T'fillin) must reach to where  
 the seam (the border) sets in. Kel. XXIII, 1 **תפרין**  
**תפרין** because the seam joins it (makes the stuffing and  
 the cover one body). lb. XXVIII, 1; a e.

**תַּפְרָא** or **תַּפֵּ'** ch. same. Men. 35<sup>b</sup> **לְגַאזְלֵי לְחַ' וְעִיּוּלֵי לְחַ'** Ms. M. (ed. **לְחַפְרִיָּה**, read: **לְחַפְרִיָּה** or **וְעִיּוּלֵי לְחַפְרִיָּה**); Asheri (תַּפְרָן), v. תַּפֵּר.

**תַּפְּרָאוֹת** f. pl. (preced. wds.) *seams, borders*. Tosef. Kel. B. Bath. III, 1, v. תּוֹבְרוֹת.

תַּפְּזָאִי v. תַּפְּרִי, תַּפְּרָאִי.

שִׁפְשִׁיף, שִׁפְשִׁיף, v. שִׁפְשִׁיף, שִׁפְשִׁיף.

**תְּפִישָׁתָא** m. = תְּפִישָׁתָא, *stripping*. B. Bath. 54<sup>a</sup> אכלה 'וכ' enjoyed the usufruct of a palm-tree in the way of thinning its branches (and using them).

**תְּפִישָׁא** m. = תְּשִׁיבָא, *a plain thing, certainty*. Y. Hall. III, 59<sup>b</sup> bot. 'לך ר' אין' if it is plain to thee that &c.

הַפֶּת, v. הוֹפֶת.

**תַּפְּתָּה** m. (b. h.) *symbolical name of Gehenna*. Erub. 19<sup>a</sup>, v. **תַּפְּתָּה**. Lam. R. to I, 9; a. e.

**תַּפְּחִיחָא** m. (פתח; emp. פִּתַּח *Pi.* 3) *broken ground, a field full of cracks and lumps.* B. Bath. 36<sup>a</sup> ה' לֹא הָיָה הַחֹקֵק הַזֶּה undisturbed possession of a *taftiha* gives no title.

תִּיקוֹ, v. תִּיקוֹ, תִּיקוֹ.

**תְּקוּוּהָה, תְּקוּוּהָה** f. (b. h.; תְּקוּהָה) *hope; term of time*. Y. Ber. IX, 13<sup>b</sup> bot. מִחָ אֲבֵרָה תְּקוּוּהָה כֹּל יוֹמָא *as long as a man lives, he has hope; when he dies, his hope is lost*. Y. Naz. I, end, 51c מִיֵּי נִזְרִיתוּתוֹ תְּקוּוּהָה הָיָה *he who sets a limit to his vow of naziriteshup (even if it exceed a life time); a. e.*

תִּקְוָה, תִּקְוָה, תִּקְוָה f. (תִּקְוָה II) *snare*. Targ.  
Koh. IX, 12. Targ. Prov. XXIX, 25 (ed. Wil. תִּקְוָה).—V.  
תִּקְוָה.

ch. תקומה v. תקומא, פקומא

**תְּקוּמָה** f. (b. h.; קים) *rising, preservation; existence; restoration*. Sabb. 66<sup>b</sup>, v. אָבָן. Ex. R. s. 31<sup>10</sup> יְהוּ אומרים they (the gentiles) said that they (Israel) would not rise again, for the Lord has rejected them. Ib. s. 42 לְעוֹלָם לָהֶם ה' אֵין מִנְתָּה ... אִם I leave Israel (to their fate) and go down the mountain, there will be no restoration for them forever; a. e.

תְּקוּמָה ch. same. Targ. O. Lev. XXVI, 37 ed. Berl.  
(Ms. II תְּקוּמָה; ed. סייערא). Targ. Y. II Gen. XV, 12.

הַקִּינָא, הַקִּין, v. sub 'הִינִי.

**תְּקוּעָה, תְּקוּעָה** (b.h.) pr. n. pl. *Tekoa*, near Bethlehem in Judæa. Men. VIII, 3 (85<sup>b</sup>) ר' אלפא לשמן (Mish. ed. תְּקוּעָה) Tekoa was the first choice for oil (for the Temple); Tosef. ib. IX, 5. Tosef. Shebi. VII, 15. Tosef. Erub. VIII (5), 6; Sabb. 147<sup>b</sup>; Erub. 91<sup>a</sup>; Men. 72<sup>a</sup> (v. Neub. Géogr. p. 128 sq.).

**תְּקִיעָא** m. (**תְּקַעַ**) one that blows the Shofar. — Pl. **תְּקִיעָאֵי**. R. Hash. 30<sup>a</sup> (twice) **תְּקִיעָא ... תְּקִיעָאֵי** טי היה מסיים . . . ביבנה לא שמע איניש ... מקל ד' (not תקיעה ביבנה, v. Rabb. D. S. a. l. note) when the reader closed the Musaf prayers (on the New Year's day, v. **תְּקִיעָא**), one could not perceive (his own) voice in his ear on account of the noise made by those (individuals) who blew the Shofar (outside); [Rabb. D. S. a. l. quotes the second time: **תְּקִיעָא רַחֲרִיאֵי**, Ms. M. **תְּקִיעָא רַחֲרִיאֵי**, the *blowings of individuals*; owing to these variants glossators in later editions added **רחיראי** both times in brackets].

תִּקְוָאָה m. (תִּקְוָה) of Tekoa.—Pl. תִּקְוָאָהּ Y. B.  
Mets. X, beg. 12<sup>c</sup>.

תְּקוּעָה, v. תְּקוּעַ.

**תִּקַּח** verb, v. תִּקַּח.

**תְּקוּף** m. (תָּקַף) 1) *strength, power; help, protection*. Targ. Deut. VIII, 17 (O. ed. Vien. תָּקַף). Targ. O. a. Y. I ib. XXXII, 15, v. תְּקוּף. Targ. O. Gen. XV, 1 (h. text מָגֵן). Targ. Ex. XIII, 16. Targ. O. Deut. XXXIII, 29 ed. Berl. (ed. Vien. תְּקוּף); Y. I ib.; a. fr.—2) *attack*. Targ. Job XVI, 14 (h. text מְרִץ).—V. תִּקְפָּא.

**תְּקִיפָה** f. (b. h.; קוּף; *turn, cycle*. Ber. 59<sup>b</sup> בְּתִקְפָּההּ v. Hash. 8<sup>a</sup> (Tosaf. pl.); a.e.—Esp. *turn of the sun, solstice*; תְּקִיפַת נֵסֶךְ *vernal equinox*; תְּמוּזָה *summer solstice*; תְּשֻׁרָה *autumnal equinox*; טֹבַח *winter solstice*. Erub. 56<sup>a</sup>. Snh. 11<sup>b</sup>; Tosef. ib. II, 2 ועל ש' we declare a leap-year for three reasons: on account of the spring crop, on account of the fruits of the trees, and on account of the solstice; a. fr.—Pl. תְּקִיפוֹת. Ab. III, 18 ר' the calculation of cycles (astronomy), v. פְּרָפְרוֹת. Sabb. 75<sup>a</sup> ידוע ו' who understands the science of cycles and planets and does not practice it; a. e.

II. תִּקְלָה v. תִּקְרִיל.

תשנ"ו, v. תפ"ד.

**תָּקַן** m. (preced.) 1) *established, firm* (corresp. to h. **תָּקַן**). Targ. Prov. IV, 18. Ib. XXIV, 3 (ed. Wil. **תָּקַן**).

*Itpha.* of תִּתְּפֹה. Ib. XVI, 12. Targ. O. Gen. XLI, 32 (ed. Berl. תִּתְּפֹה; ed. Vien. תִּתְּפֹה; Y. תִּתְּפֹה); a. fr.—2) *right, good* (corresp. to h. טוֹב, רָשָׁה). Targ. Gen. XIX, 8 (O. ed. Vien. תִּתְּפֹה). Targ. O. ib. I, 31. Targ. Ex. XVIII, 17. Targ. II Sam. XVIII, 4 (ed. Wil. תִּתְּפֹה); a. fr.—*Pl.* תִּתְּפֹה, תִּתְּפֹה, תִּתְּפֹה. Targ. Ps. VII, 11 Ms. (ed. חרִיצִי). Targ. I Sam. XIX, 4. Targ. Zech. VIII, 4. Targ. Ps. XI, 7; a. fr.—*Fem.* תִּתְּפֹה. Targ. Jer. XXXI, 8. Targ. I Sam. II, 24; a. fr.—*Pl.* תִּתְּפֹה, תִּתְּפֹה. Targ. Ez. XVIII, 25. Targ. Ps. CXIX, 5; a. fr.

**תְּקִיעָא** m. *the blowing of the Shofar*.—Pl. תְּקִיעָא, תְּקִיעָא, תְּקִיעָא.  
v. תְּקִיעָא.

**תְּקִיעָה** f. (תַּעֲבָ) blowing the Shofar; esp. *t'ki'ah*, a succession of connected notes (v. שָׁנָה I). R. Hash. 34<sup>a</sup>, v. שָׁנָה I. Ib. 30<sup>a</sup> ר"ח ויובל תְּקִיעָה blowing on the New Year's day and in announcing the jubilee. Ib. IV, 9 (33<sup>b</sup>) שִׁעוֹר וב' (not תקיעות) the value of a *t'ki'ah* is equal to the length of three *t'ru'oth*; a. fr. — Pl. תְּקִיעוֹת. Ib. ח' סדר ה' שלש the order of the blowing of the Shofar is this: three soundings, each consisting of three tunes (*t'ki'ah*, *t'ru'ah*, *t'ki'ah*). Ib. 34<sup>a</sup> לכל אחת ואחת two *t'ki'oth* for each sounding; וב' שלש תריעות ושש ח' three *t'ru'oth* and six *t'ki'oth* are sounded on the New Year's day. Ib.<sup>b</sup> top וב' בחשד ח' חשד if one sounded the nine tunes within nine hours during the day; a. fr.

**תְּקִיעוֹתָא** ch. same. Targ. Ps. CL, 3 **ר' דְּשׁוּפְרָא** (Ms. **תְּקִיעוֹתָא**).

תְּקִיעֹתָהּ, תְּקִיעֹתָהּ same; *pl.* תְּקִיעֹתָהּ, תְּקִיעֹתָהּ. Y. Succ. IV, 54<sup>b</sup> bot. בַּשָּׁבָת 'ה' לֹא תַזְכִּירוּהָ (= 'רִימָא רַח' =) do not arrange the calendar so as to make the New Year's Day fall on a Sabbath; a.e.—Esp. *the prayers on the New Year interspersed with blowing the Shofar, the Musaf of the New Year's Day.* R. Hash. 30<sup>a</sup>, בְּסִימֵי 'ה' וּב', v. תְּקִיעֹתָהּ. Lev. R. s. 29 בַּח' בַּרְב' in the New Year's prayers composed by Rab; Tanh. Ha'az. 4; Y. R. Hash. I, 57<sup>a</sup> תְּקִיעֹתָהּ (corr. acc.); Yalk. Num. 782; Pesik. Bahod., p. 150<sup>a</sup>; Dirshu, p. 156<sup>b</sup>; Y. Ab. Zar. I, 39<sup>c</sup> top רַבִּי רַב 'ה' a.e.

תקנה, v. תפלה.

תִּקְיָה m. (b. h.; תִּקְיָה) *strong, powerful*. Sifrē Deut.  
307 'הַצֹּר הַזֶּה' 'the rock' (Deut. XXXII, 4) means, the  
mighty; Yalk. ib. 942.—*Fem.* תִּקְיָה. Keth. 26<sup>b</sup>; a. e.

**הַקָּרִיף**, **הַקָּרִיפָּא** ch. same, *strong, mighty; protector; hard, stern, severe*. Targ. Deut. I, 28 (h. text **רַם**). Ib. XXXII, 15 (h. text **צוֹר**). Targ. Ps. XXVIII, 1. Ib. XXXVII, 35 (h. text **עֲרִיץ**). Targ. Is. XIX, 4 (h. text **עוֹז**). Targ. O. Deut. XXXVIII, 50 **וְאִי אֵינֶנּוּ** (h. text **פַּנִּי**); a. fr.—B. Mets. 64<sup>a</sup> 'ח' **וְאִי אֵינֶנּוּ** and if it is a hard-hearted man that is not likely to give presents; a. e.—*Pl.* **הַקָּרִיפִּי, הַקָּרִיפָּא, הַקָּרִיפִּין**. Targ. Ex. I, 9 (Y. ed. **תַּקְפִּין**). Targ. Is. XLIII, 11. Ib. X, 33 (h. text **גְּבוּרִים**). Targ. Ez. III, 6 (h. text **עֲמִיק**; sb. f. **עֲמִיק**). Ib. 7; a. fr.—Snh. 111<sup>a</sup> sq. **מִי אֵין חֲקִיפִין** Meg. 28<sup>b</sup>; Taan. 23<sup>b</sup>; a. e.—*Fem.* **הַקָּרִיפָּא**, **הַקָּרִיפָּתָא**. Targ. Ex. XIII, 9. Targ. Is. XXXIII, 7 (ed. Wil. **עֲלִיזָה**; h. text **עֲלִיזָה**). Ib. XLVII, 7. Targ. Cant. VIII, 6; a. e.—Keth. 62<sup>a</sup>; a. e.

**תִּקְלָהּ** I=h. תִּשְׁקַל, *to weigh*. Targ. Gen. XXIII, 16. Targ. Is. XLVI, 6; a. fr.—[Targ. Job VI, 2, v. *Ithpe*.]—Part. pass. תִּקְלִין. Targ. Is. XL, 12 מִתְּקַל תִּקְלִין (ed. Wil. מִתְּקַל, corr. acc.); a. e.—B. Kam. 119<sup>a</sup> . . . רב חסדא . . . רב חסדא Rab H. had a tenant who weighed and gave, weighed and took (i. e. who was very close in settling; oth. opin. who took one-half of the produces, instead of the customary one-third). B. Mets. 44<sup>b</sup> מִתְּקַלִּין in good and full-weight Denars.

*Af.* תִּקְלִין same.—[Targ. Is. XL, 12, v. *supra*.]—Y. Shebi. IV, end, 35<sup>c</sup> גִּישָׁא מִתְּקַל weighed the clods (of the holy land); v. קִיפָא I.

*Ithpe.* תִּקְלִין (תִּקְלִין) *to be weighed*. Targ. Job VI, 2. Ib. XXVIII, 15; a. e.

**תִּקְלֵה** (emp. תִּקְעֵה) *to strike, knock*.

*Nif.* תִּקְלֵה *to strike against, stumble* (emp. תִּקְשֵׁל). Yalk. Num. 764 כְּשֶׁרִיבָהּ שֶׁתִּקְלֵהּ בְּדָבָר וְכִי they (Israel) have stumbled in anything, leap thou against (attack) them. B. Kam. III, 1 בה וְשֶׁבֶרָהּ וְכִי if one left his pitcher on public ground, and another man came and struck against it, and broke it. Ib. 4 וְכִי הִיא שֶׁנִּפְלָה וְכִי and the first man stumbled and fell, and the second man stumbled over the first. Ib. 28<sup>b</sup> וְכִי בִּבְרִיחָהּ וְכִי if he struck against a stone, and the vessel was smashed by the stone; וְכִי בִּקְרִיחָהּ וְכִי if he struck against soft ground, and the vessel was smashed through falling on the stone. Ib. 29<sup>b</sup> פִּישֵׁשׁ הוּא וְכִי he that does damage by stumbling is legally considered like one criminally negligent; a. fr.

*Hif.* תִּקְלֵה same. Pesik. R. s. 44 מִתְּקַלָּהּ . . . אֵלֶּה הָיָה חֹסֵהּ Hosea declared her (Israel) nothing more than a stumbler (ref. to כְּשֶׁלָּה, Hos. XIV, 2).

**תִּקְלֵהּ** II ch. same, *to stumble, fail* (corresp. to h. תִּקְשֵׁל). Targ. Is. VIII, 15. Ib. XXXI, 3. Targ. Ps. XXXI, 11; a. fr.

*Pa.* תִּקְלֵה 1) same. Ib. LVI, 14 (misplaced in ed. Lag. a. oth. under LVII, 3).—2) *to clear*, v. *infra*.

*Ithpa.* תִּקְלֵה same; תִּקְלֵה, תִּקְלֵה, תִּקְלֵה; also: *to be caught, ensnared*. Targ. Ps. IX, 17 (h. text נִקְשָׁה). Ib. CV, 37 לְמִיתְּקָלָהּ Ms. (ed. לְמִיתְּקָלָהּ, corr. acc.). Targ. O. Dent. XII, 30 (Y. תִּקְלֵהּ). Targ. Hos. XIV, 2. Targ. Koh. IX, 12 מִיתְּקָלִין (ed. Vien. מִיתְּקָלִין Hebraism); a. fr.—B. Kam. 29<sup>a</sup> וְכִי יִתְּקָלָהּ (אִיחָהּ) Ms. M. (ed. וְכִי יִתְּקָלָהּ, read with Rashi וְכִי יִתְּקָלָהּ) when he stumbled, and the camel stumbled over him.

*Af.* תִּקְלֵה 1) *to cause to stumble; to weaken*. Targ. Mal. II, 8. Targ. Lam. I, 14. Targ. Ps. V, 11; a. e.—2) *to remove obstacles, clear*. B. Bath. 54<sup>a</sup> דָּא' דָּא' if one clears a field for the sake of the field (to sow) &c.; M. Kat. 10<sup>b</sup> דִּמְתְּקֵהּ אֶרֶץ.

**תִּקְלָהּ** I m. תִּקְלָהּ I) *weight, esp. (half a) Shekel*. Targ. O. Gen. XXIV, 22 (h. text בִּקְעָה). Targ. O. Ex. XXXVIII, 26; a. fr.—B. Mets. 80<sup>a</sup>, v. גִּפְתָּהּ. Hull. 59<sup>a</sup> הִלְחִיחָהּ one tikla of asafetida; a. e.—*Pl.* תִּקְלָהּ, תִּקְלָהּ, תִּקְלָהּ. Targ. Hos. III, 2 (ed. Wil. תִּקְלָהּ). Targ. I Sam. XVII, 5; 7; a. e.—Hull. l. c. Shek. VI, 5 הִדְרִינָהּ box for the new

(the year's) half-Shekels; תִּקְלָהּ ר' for last year's half-Shekels; Yoma 55<sup>b</sup>.

**תִּקְלָהּ**, תִּקְלָהּ, תִּקְלָהּ, תִּקְלָהּ II m. תִּקְלָהּ II) *stumbling, stumbling block, snare, offence*. Targ. Deut. VII, 16 (Y. ed. Vien. תִּקְלָהּ). Targ. Prov. IV, 16 (ed. Wil. תִּקְלָהּ). Ib. XVI, 18. Targ. Y. Num. XXXI, 16. Targ. O. Lev. XIX, 14 (ed. Vien. תִּקְלָהּ; Y. תִּקְלָהּ). Targ. Ex. X, 7; a. fr.—B. Bath. 54<sup>a</sup>, v. תִּקְלָהּ II; a. e.—*Pl.* תִּקְלָהּ, תִּקְלָהּ, תִּקְלָהּ, תִּקְלָהּ, תִּקְלָהּ, תִּקְלָהּ. Targ. Job XXXIV, 30. Ib. XL, 24. Targ. Ps. LXIV, 8; a. fr.

**תִּקְלָהּ** f. h. same. Ber. IV, 2, v. אֶרֶץ I. Y. Ab. Zar. II, 40<sup>c</sup> bot. תִּקְלָהּ שְׁלֵמָה מְצִיָּה לִי תִּקְלָהּ that thou provide no snare for him (temptation to sodomy). Snh. VII, 4 לֹא־רָם לֹא־רָם because an offence has come to a man through it (the animal with which sodomy has been committed), therefore the text says, that it must be stoned; another reason, (it must be put to death,) lest the animal pass by in the street, and men say, this is the animal for which such and such a man was stoned to death. Ib. 55<sup>a</sup> תִּקְלָהּ וְכִי, v. קִלְיוֹן I. Mekh. B'shall. s. 1, end רָם הָיָה ר' וְכִי the animals which the God-fearing (among the Egyptians) had saved became a snare (cause of evil) to Israel. Kidd. 57<sup>b</sup> (ref. to Lev. XIV, 7) לֹא־רָם הָיָה לֹא־רָם the Law would not order the bird to be sent off for a possible offence (which would be the case, if the bird sent off were not permitted to be used); Hull. 115<sup>a</sup>; 140<sup>a</sup>; Yoma 67<sup>b</sup>. Y. Dem. III, 23<sup>c</sup> top עִוְשָׁה תִּקְלָהּ he prepares a snare (possibility of sin) to those coming after him. Yoma 86<sup>b</sup> תִּקְלָהּ the prosperity of the wicked ends in a snare (leads them to sin). Hull. 53<sup>b</sup>, a. e. (in Chald. dict.) תִּקְלָהּ בְּרִי לִירֵד תִּקְלָהּ one may be led to commit an offence through them; a. fr.

**תִּקְלָהּ**, v. תִּקְלָהּ.

**תִּקְלָהּ** I (or תִּקְלָהּ), constr. תִּקְלָהּ=h. תִּקְלָהּ. Targ. Is. LVII, 14. Targ. I Sam. XXV, 31. Targ. Ez. III, 20; a. fr.—*Pl.* תִּקְלָהּ. Targ. Jer. VI, 21.

**תִּקְלָהּ** II f. (תִּקְלָהּ I) *imposts, taxes*. Targ. Is. LVIII, 3 לְתִקְלָהּ (h. text עֲצָבִים). Ib. L, 11 לְתִקְלָהּ (ed. Wil. לְתִקְלָהּ; h. text לְתִקְלָהּ השְׁכָבִים). Targ. Ez. XLV, 9 (h. text 'גִּרְשָׁהּ).

**תִּקְלָהּ** (b. h.; v. קָנָן a. קָנָן) *to make straight, firm, right*.

*Pi.* תִּקְלָהּ same, 1) *to straighten, mend, repair, set in order, prepare*. Sifré Deut. 308 לְתִקְלָהּ . . . אֶחָד one that had a crooked staff, and gave it to a mechanic to straighten it; תִּקְלָהּ בְּאֵשׁ he tries to straighten it by heat; Yalk. ib. 942. Shek. I, 1 מְתַקְנִין אֶת הַדִּרְכִּים וְכִי they put in repair the roads and the open places (stations) &c. Pesik. R. s. 28 מְתַקְנִים אֶת הַמִּוִּעֲדוֹת אֶת הַמִּוִּעֲדוֹת they arrange (fix the dates of) the festivals; R. Hash. I, 4. Bets. 34<sup>a</sup> אֶת הַשְּׁפִיר וְכִי you must not prepare (chip) a spit or sharpen it (on the Holy Day). Ib. מְתַקְנִין אֶת הַקִּינֹדִים וְכִי you may dress artichokes &c. Gitt. IV, 5 מְתַקְנִים אֶת רַבּוֹ וְכִי you have made it right for his master but not for himself; a. fr.—Trnsf. *to make things legally fit for use by giving the priestly dues*. Bets. 34<sup>b</sup> מְתַקְנִי מִתְּוִקֵּן if he transgressed (the law forbidding the separation of priestly

gifts on the Holy Day) and prepared it for use, it is prepared (the act is valid). Y. Dem. II, 23<sup>c</sup> bot. כל אחד every one of them gives the priestly dues of his purchase as *d'mai* (v. תמאי). Tosef. ib. IV, 5 ודאי if one gives the dues of what is sure to be untithed, as if it were *d'mai*; a. fr.—2) *to establish, institute, introduce a legal measure, ordain*. Sabb. 33<sup>b</sup> תקנו *introduce a legal measure, ordain*. Sabb. 33<sup>b</sup> 'שוקים וכו' v. שוקים וכו' III. Ib. bot. (ref. to Gen. XXXIII, 18) 'לחם he introduced coinage for them. Meg. 4<sup>a</sup>, a. e. ... שיהיו וכו' Moses introduced the custom ... of discussing and studying the subject of the day &c. Sabb. 14<sup>b</sup> 'ח' בחובה וכו' Simon ben Shetāl introduced the marriage contract (jointure) for the wife. Succ. V, 2, v. תיקון; a. v. fr.—*Part. pass.* מתקן; f. מתקנה; *pl.* מתקנים; *a*) *properly prepared, proper, good, right*. Bets. 34<sup>b</sup>, v. supra. Erub. 32<sup>a</sup>, a. e. ... דוקה the presumption is in favor of the Haber (תבר) that he will not let go out of his hands a thing not ritually prepared (tithed &c.). Tosef. Dem. IV, 8 'המערב if untithed and tithed things have been mixed up. Ib. VIII, 13 'מקולקלין ופירוטיו the tithes he separated are right, but his fruits are wrong (considered untithed). Ib. VI, 14 'מרת scrupulous guardsmen. Snh. 39<sup>b</sup> 'כמה שבהם וכו' *prepared, predestined, designated*. Pesik. R. s. 27-28 'היה ער am I predestined for such trouble? Ib. דירה ... 'לבר (not הדיח) before yet the world was created, thou wast designated for this thing (the prophetic mission). Tanh. Ki Thissa 13 'שהוא מרת מבראשית וכו' (Bezalel) was from the time of creation designated to make the Tabernacle; a. fr.

תקן עצמו ללמוד 1) *to prepare, fit*. Ab. II, 12 'fit thyself to study the Law, for it does not come to thee by inheritance. Ib. IV, 16, v. פרוידור; a. e.—2) *to ordain, establish a custom, innovate*. Succ. 51<sup>b</sup> 'תקנו they ordained that the women should sit upstairs, and the men below. Shebi. X, 3, v. פרוידור. Y. R. Hash. IV, 59<sup>b</sup> bot. 'היה מתקן על דבר הורה introduced a measure extending a Biblical law; מתקן על דבריהן extending a Rabbinical ordinance. Ber. IX, 5 'היה שיהיו וכו' they ordained that they should say, 'from everlasting and unto everlasting'; a. fr.

*Nif.* תקן *to be straightened, mended, improved*. Koh. R. to I, 15 'יכול לתקן (or *Hithpa.*) v. עור. Ber. 40<sup>a</sup> 'תקנו (or *Nithpa.*) they were mended (restored) by the same thing by which they were impaired (sinned); Snh. 70<sup>b</sup>; a. e.

תקן ch. same, *to be firm, stand* (corresp. to b. h. בון, פון). Targ. Ps. XC, 17 'תקנן ed. Ven. (Ms. 'תקנן; ed. Wil. *Ithpa.*). Targ. Prov. XXII, 18 'תקנין (ed. Wil. *Ithpa.*).

*Pa.* תקן 1) *to establish*. Targ. Ps. IX, 8. Ib. LXXIV, 16 Ms. (ed. *Af.*). Targ. Is. LXII, 7. Targ. II Sam. VII, 12; a. fr.—*Part. pass.* מתקן. Targ. Jud. XVI, 26 (not ...). Targ. Ps. LXXXIX, 38 (ed. Lag. *Ithpa.*); a. e.—2) *to prepare, arrange, set in order; to improve, do a thing properly*. Targ. Is. XL, 13 (b. text 'תכן). Targ. O. Ex. XVI, 5. Targ. Prov. VI, 8. Targ. Ps. XI, 2; a. e.—[Targ. O. Deut.

XXII, 5, read with ed. Berl. 'תקן.—*Part. pass.* as ab. Targ. Ez. XVI, 13 (not ...). Ib. XVIII, 12; a. fr.—Keth. 112<sup>a</sup> bot. מתקן מתקן repaired its offences (dangerous places on the road to Palestine); Yalk. Ps. 855. Tam. 27<sup>b</sup> 'תקן נפשך put thyself in order (regulate thy bowels). Sabb. 33<sup>b</sup> 'איוול אהקין מילחא I will go and remedy something (do something to benefit the community). Ib. איכא 'איוול מילחא רבצי לתקוני is there anything that requires to be remedied? Zeb. 15<sup>a</sup> 'אפשר לתקנה it can be remedied. Ib. 76<sup>b</sup> 'איוול מילחא רבצי לתקוני when a person is to be made fit (restored from a disqualification), we make an exception; Men. 105<sup>b</sup>. Keth. 85<sup>a</sup>, a. fr. 'שדחיה שדחיה; v. עורה; a. fr.—Esp. *to make fit for use by separating the priestly gifts*. Gen. R. s. 60 'הא תתן אילין hast thou tithed those figs? Ib. 'הא תתן אילין have you tithed it (the barley)?; a. fr.—*Part. pass.* as ab. Ib. 'אפשר ... דלא מתקן is it possible that R. Z. should have eaten of them when they were not tithed?; a. fr.—3) *to introduce, ordain, innovate, reform*. Ber. 33<sup>b</sup> 'איוול מילחא רבצי לתקוני were it not that Moses had said them (the words, 'O God, great, mighty and terrible'), and the men of the Great Assembly had come and introduced them in the prayers, we could not dare to say them. Ib. 'איוול מילחא רבצי לתקוני eighteen benedictions they have ordained, nineteen they have not. Ib. 40<sup>b</sup> 'איוול מילחא רבצי לתקוני a benediction which the Rabbis have not introduced. B. Bath. 90<sup>b</sup> 'איוול מילחא רבצי לתקוני Rab Papa ... introduced a measure of three K'fizes. Ib. 'איוול מילחא רבצי לתקוני I have introduced a new measure; a. v. fr.

*Af.* תקן 1) *to establish*. Targ. Prov. III, 19. Targ. Is. XXX, 33; a. e.—2) *to prepare, arrange, set in order* &c. (v. *Pa.*). Targ. Num. X, 33. Targ. Gen. XLIII, 16. Targ. Ex. XXX, 7; a. fr.—3) *to introduce, ordain, innovate, reform*. R. Hash. 34<sup>a</sup> 'איוול מילחא רבצי לתקוני (read: 'תקן; Ms. M. 'תקן; Hebr. R. A. introduced the custom in Caesarea of sounding one T'ki'ah, three notes of Sh'barim, and one T'ki'ah. Ib. 'איוול מילחא רבצי לתקוני what has he improved (what has he achieved with his ordinance)? Gitt. 86<sup>a</sup> 'איוול מילחא רבצי לתקוני Rab Judah introduced the formula for the sale of slaves: 'this slave &c.' Y. Hag. I, 76<sup>c</sup> 'איוול מילחא רבצי לתקוני (or *Pa.*) R. Judah the Nasi sent out R. H. ... that they should pass the towns ... to institute teachers of Bible and of Mishnah for them; Midr. Till. to Ps. CXXVII; Lam. R. introd., beg. 'איוול מילחא רבצי לתקוני (or *Pa.*) that they should go and improve (the education of) the towns in Palestine; a. fr.

*Ithpa.* תקן 'איוול מילחא רבצי לתקוני; *Af.* תקן 'איוול מילחא רבצי לתקוני; *to be established, confirmed; to be prepared, arranged*. Targ. I Kings II, 46. Targ. Prov. XII, 19. Ib. XIX, 29 (ed. Wil. 'תקן, part. pass. *Pa.*); a. fr.—2) *to be prepared, dressed; to dress, adorn one's self*. Targ. Hos. II, 15. Targ. II Esth. V, 1; a. fr.—3) *to be instituted, ordained*. B. Kam. 82<sup>a</sup> 'איוול מילחא רבצי לתקוני Ezra introduced this? was it not introduced before that (by Moses)?; a. e.

תקן, v. תיקון.

תקן, v. תיקון, תיקון.

תקן f. (תקן) 1) *remedy*. Hag. 5<sup>a</sup>, v. מציא. Ib. 15<sup>a</sup>

as gold and glass vessels, even when they are broken, can be mended (remolten), so may a scholar, even if he has sinned, be restored (through repentance); Ab.d'R.N. ch.XXIV. Y.Sabb.IX, end, 12<sup>b</sup>, v. עִלְמִית; a.fr.—2) *arrangement, ordinance, improvement, measure for the public welfare, reform*. Keth. 10<sup>a</sup> since it (the K'thubab) is merely a Rabbinical ordinance, she can collect her jointure only from the worst land. Ib. בְּתִקְנָתָם, v. רָעַל. Gitt. IV, 6 we must not help captives to escape, השְׁבוּיִין, this regulation was made for the benefit of the (remaining) captives (who would be ill-treated after one escaped). Ib. V, 5 it has been decreed that if a joist is stolen and put into a building, the owner must accept the money for it, מִפְּנֵי תִקְנַת הַשְּׁבִירִים, as a measure for the benefit of repentant sinners. R.Hash. I, 4 מִפְּנֵי תִקְנַת קִרְבָּן, in order to be able to regulate the sacrifices (for the New Year's day). B. Kam. 115<sup>a</sup>, a. e. תִּקְנַת הַשּׁוֹק, v. שׁוֹק. III. Y. R. Hash. IV, 58<sup>b</sup> bot. אוֹרֵי הָאֵשׁ אוֹרֵי הָאֵשׁ is there an ordinance after an ordinance, i. e. can a measure enacted by the Rabbis be extended by another enactment?; a.fr.—Pl. תִּקְנוֹת. Bab. ib. 31<sup>b</sup> אוֹרֵי הָאֵשׁ אוֹרֵי הָאֵשׁ (not אחד) this is one of the nine reforms introduced by R. J. hen Zaccai. B. Kam. 82<sup>a</sup> עֲשֵׂה רֹאשׁ (not עֲשֵׂה) Ezra made ten regulations: that reading from the Law should take place on Mondays and Thursdays &c. Men. 51<sup>b</sup> שְׁנֵי שָׁנִים (not שְׁנֵי שָׁנִים) two reforms were introduced by the Rabbis &c. B. Mets. 112<sup>b</sup> דְּנִי הֵנִי do you call these *hēlakhoth* (legal decisions)? these are reforms (changing the Biblical law). Ib. קְבוּצוֹת הָאֵשׁ measures deserving to be perpetuated (to supersede the Biblical law); a. fr.

תְּקִינָהּ ch. same, 1) *remedy*. Targ. Y. Num. IV, 19.—Meg. 3<sup>a</sup> מֵאֵי תִקְנִיתָהּ וְכִי what is his remedy (what shall he do)? Let him read the Sh'm'a. Snh. 7<sup>a</sup> וְלֹא הָיְתָה רָצוֹן לְעוֹלָם and there would never be a remedy for them; אוֹרֵי הָאֵשׁ אוֹרֵי הָאֵשׁ there might have been a remedy for them through repentance. Zeb. 76<sup>a</sup> בְּרִיעִיָּהּ אֵינָהּ לֵיהֶם אֵינָהּ לֵיהֶם there is a remedy for it by letting it go to pasture; a. e.—2) *measure, ordinance, reform*. Meg. 2<sup>a</sup> אֲחֵרֵי רִבְנֵי וְעִקְרוֹת הָאֵשׁ אֲחֵרֵי רִבְנֵי וְעִקְרוֹת הָאֵשׁ will the Rabbis abolish an institution introduced by the men of the Great Assembly? Ib. בּוֹמֵן הַזֶּה אֵינָהּ לֵיהֶם אֵינָהּ לֵיהֶם this regulation is maintained even in our days (after the destruction of the Temple). B. Kam. 96<sup>a</sup> shall we introduce a measure for the benefit of a gentile (robber, as we do for the benefit of a repentant Jew)? B. Mets. 5<sup>a</sup> sq. לֹא לֹא שְׁבוּעַת ר. Nahman's oath of equity (v. הִיפָּסָה) is a reform, and we do not introduce a reform for a reform, i. e. the Rabbinical ordinance that, when one of the litigants is unfit to make oath, the opponent must swear, applies only to cases in which the oath is required by Biblical law, but not to cases in which the oath is itself a Rabbinical requirement; Shebu. 41<sup>a</sup>; 46<sup>a</sup>; a. fr.

תִּקְוָה (b. h.; cmp. תִּקְוָה) [to bring into contact, knock, insert,] 1) *to drive a peg in, put up a tent; to fasten*. Yalk. Cant. 981' חֲלוּאֵי תִקְוָה חֲלוּאֵי תִקְוָה Oh that he would drive his law into our heart as in former days. Ex. R.

s. 1<sup>17</sup> Caleb is named Tekoa (I Chr. II, 24), שֶׁ' לָבוּ לְאָבִירֵי because he fastened his heart on his father in heaven. Yeb. 109<sup>b</sup> הוֹקֵץ עַצְמוֹ לְדַבֵּר הַלְכוֹת he who nails himself to the matter of the law, i. e. confines himself to study, and is remiss in practical conduct; בְּרִינָה... וְאִיבִיעִית אֵימָא הוֹקֵץ... בְּרִינָה or I may explain, 'he who nails himself to the matter of the law' refers to a judge before whom a case comes, and he having learned a certain *hālakha* decides by analogy, while there is a greater scholar than he whom he fails to consult; a. e.—Part. pass. הוֹקֵץ *lodged, placed*. B. Mets. 85<sup>b</sup> אֲצִל מִי אֲחֵרֵי next to whom art thou placed (in heaven)? Y. Sot. IX, 23<sup>c</sup> בְּלִבּוֹ הוֹסִיף הוֹסִיף with the knife sticking in his heart; a. e.—2) (cmp. רָעַע) *to shout, esp. to blow (a horn)*. B. Kam. 18<sup>b</sup> וְהוֹ בֹּי וְשִׁבְרוֹ if a cock put his head into a glass vessel and crowed into it, and broke it; Kidd. 24<sup>b</sup>. Ib. בֹּאֵנוּ וְכִי if one blew on a horn into a person's ear, and made him deaf; a. e.—Esp. a) *to blow the Shofar at services*; b) *to sound the plain note* (תִּקְוָה). R. Hash. III, 5 זְכָרִים בְּשֶׁל זְכָרִים on New Year's day they blow on a ram's horn. Ib. 7 if one blows (the Shofar) into a pit &c. Ib. IV, 1 הוֹקֵצִים וְכִי when New Year fell on a Sabbath, they blew in the Temple, but not in the country. Ib. 8 מִלְּהֻקֵּעַ... אֵין מַעֲבִירִין we do not prevent children from blowing the Shofar (on the Sabbath). Ib. 9 הִקְעִי הַכֹּהֲנִים תִּקְוָה וְכִי I. Taan. II, 5 וְהוֹקֵעַ וּמְרִיעַ הוֹקֵעַ (the reader said,) sound the T'qif'ah, you priests, and they did so, (upon which he said,) He who has answered &c.; a. v. fr.—[3] *to slap with the back of the hand*. B. Kam. VIII, 6 (90<sup>a</sup>) הוֹקֵעַ לְחֵבֶרֶת he who slaps his neighbor on the ear; oth. opin. who shouts into his neighbor's ear.] Hif. הוֹקֵעַ *to cause to blow*. R. Hash. IV, 7 הוֹקֵעַ הַשֹּׁפָר the second reader orders the blowing of the Shofar.

וְכִי 1) *to be driven in, be inserted*. Yeh. 54<sup>a</sup> and his membrum was inserted.—2) *to be lodged*. Taan. 24<sup>a</sup> אֵין לֵי לִדְרוֹ שָׁנִי בִּבְךָ Ms. M. (ed. שָׁנִי) woe to the generation that is placed in such a (bad) position.

תִּקְעַת ch. same, 1) *to clap*. Targ. Ps. XLVII, 2.—2) *to sound, blow*. Targ. I Chr. XXV, 5. Targ. Num. X, 3, sq.; a. fr. Ithpe. תִּקְעַת, אִתְּקַע *to be sounded*. Targ. Is. XXVII, 13.

תִּקְוָהּ, v. תִּקְוָהּ.

תִּקְוָה (b. h.; cmp. תִּקְוָה) 1) *to seize, overpower*. Yeb. 54<sup>a</sup> וְהוֹקֵעַתָּהּ (not וְהוֹקֵעַתָּהּ) and his sister-in-law seized (forced) him. Ib. גֵּוִי תִקְוָה נְכָרִים gentiles seized him, and coupled them. B. Mets. 6<sup>a</sup> בְּפִינֵי if one (of the two litigants) seized it (the object in dispute) in the presence of the court. Ib. תִּקְוָה כֹּהֵן if a priest seized it (the lamb of doubtful first birth). Ab. Zar. 23<sup>a</sup> הוֹקֵעַתָּהּ his passion overpowers him. Midr. Till. to Ps. XIX, 14 (ref. to אֵינָהּ ib., with play on אֵינָהּ) אֵלֵי הוֹקֵפִי (אֵינָהּ) this refers to those who conquer sin; a. fr.—2) (with על) *to rest heavily upon, be hard*. Ab. III, 8 תִּקְוָה עָלָיו מִשְׁנֵרוֹ if his study was too hard for him (and therefore he forgot again what he had learned); Men. 99<sup>b</sup>; a. e.

תִּקְוָהּ, תִּקְוָה ch. same, 1) *to seize, hold firmly*. Targ.

Job XXVII, 6 תִּקְרִיפָה Ms. (ed. תִּקְרִיפָה). Ib. VIII, 15 תִּקְרִיפָה ed. Lag. (ed. Wil. תִּקְרִיפָה, corr. acc.; Ms. תִּקְרִיפָה *Ittof.*).—2) *to be strong, become powerful*. Targ. Ex. I, 7 (Y. ed. Vien. תִּקְרִיפָה *Af.*). Ib. XIX, 19 (Y. ed. Wil. תִּקְרִיפָה, read: תִּקְרִיפָה). Targ. Gen. XLI, 57. Targ. O. Deut. XXXI, 6, sq. Targ. Jud. VII, 11 תִּקְרִיפָה ed. Lag. (ed. Wil. תִּקְרִיפָה, corr. acc.); a. fr.—3) *to be heavy, rest heavily upon, be hard*. Targ. O. Gen. XLVII, 20 (Y. תִּקְרִיפָה). Targ. I Sam. V, 7 (ed. Wil. תִּקְרִיפָה).—Gitt. 77<sup>b</sup> עֲלָמָא רַחֵ לֵיהּ the world was heavy for him, i. e. he felt very ill (v. קָלִיל II). Kidd. 22<sup>b</sup> חֲזִינָא דְרַחֲמֵיהּ לֵיהּ תִּקְרִיפָה וְהִיא שִׁבְחָא (v. רַחֲמֵיהּ) he saw that he was very sick; a. fr.—Ned. 91<sup>a</sup>, v. infra.—4) (with רִגְזָא, or snb. רִגְזָא) *to be vehement, hot, excited*. Targ. Gen. XXX, 2. Targ. Ex. XXII, 23. Targ. Ps. XVIII, 8 לֵיהּ רַחֵ; Targ. II Sam. XXII, 8 רַחֵ רִגְזָא. Targ. Jon. IV, 4; 9 תִּקְרִיפָה ed. Lag. (ed. Wil. תִּקְרִיפָה, a. תִּקְרִיפָה). Targ. Gen. IV, 6 (Y. ed. Vien. תִּקְרִיפָה); a. fr.—Yeb. 63<sup>b</sup> מִתְקִרְפָּא תִּקְרִיפָה she is irascible, v. יִצְבֵּר *Ithpe.*—Ned. 91<sup>a</sup> גְּבֵרָא מִן זִמְנִין דְּרַחֲמֵיהּ לֵיהּ מִן גְּבֵרָא sometimes she has a strong feeling against her husband; [oth. interpret.: she has a strong passion for another man].—4) *to get hot, ferment, get sour*. B. Mets. 64<sup>a</sup> כִּרְשֻׁוֹתָא כִּרְשֻׁוֹתָא if it should get sour, it shall be considered in thy possession (it shall be thy loss). Ib. 83<sup>a</sup> תִּקְרִיפָה לֵיהּ I bought three hundred barrels of wine for thee, and they turned sour; a. fr. . . . כִּי תִקְרִיפָה וְכִי אִרְבֵּי (v. Rabb. D. S. a. l. note 4) if four hundred barrels turn sour, this must have been rumored about; Yalk. Ex. 346 כִּי תִקְרִיפָה; Ber. 5<sup>b</sup> (En Ya'āqōb אִתְקִרְפָּא *Ithpe.*); a. e.

*Pa.* תָּקַף (cmp. חִזַּק) 1) to strengthen; to repair; to harden (the heart of). Targ. Ps. CXLVII, 13. Targ. II Kings XII, 7; 9. Ib. 6 תְּקַפֵּן (not תְּקַף). Targ. Deut. I, 38. Targ. O. Ex. IV, 21 ed. Berl. (ed. Vien. *Af.*). Targ. Ps. LXXXIX, 41 (h. text (פִּרְצִי); a. fr.—2) to seize, force. Hag. 15<sup>a</sup> תִּקְפֶּיהָ (וּלְהַ) עִירָלֶיהָ he seized him and brought him to the school-house.—3) (v. תָּקַף) to be strong &c., v. supra.

*Af. מְתַקֵּן* 1) *to grow strong*. Targ. Y. Ex. I, 7 (v. supra); a. e. — 2) *to strengthen, make strong, heavy; to harden*. Targ. Ps. CV, 24. Targ. I Kings XII, 10; 14. Targ. Jer. V, 3; a. fr. — Part. pass. מְתַקֵּן. Targ. Is. XXX, 13. — 3) *to seize, take hold of, to cause to seize*. Targ. Gen. XXI, 18. Targ. Ex. IV, 4. Ib. IX, 2; a. fr. — 4) (scholastic term) [*to seize, stop*], *to raise an objection*. Hull. 43<sup>b</sup> 'מְתַקֵּן לוֹ רַב' R. A. objected to it; a. v. fr.

*Ithpa.* אִתְּחַזַּק, *Ithpe.* אִתְּחַזְּקָה, אִתְּחַזְּקִי, *Itto.* אִתְּחַזְּקוּ 1) *to strengthen one's self, be strong; to make an effort.* Targ. Y. Deut. XXXI, 6, sq. Targ. II Chr. I, 1. Ib. XVIII, 34. Targ. Ps. CVI, 23 (some ed. *Af.* incorr.); a. fr.—2) *to be hardened.* Targ. Ex. VII, 13; a. e.—3) *to get sour, v. supra.*—[Targ. Y. Num. XXXVI, 7 אִתְּחַזְּקִי, read: אִתְּחַזְּקִי, v. supra I.]

חִיּוֹקֵפֶּא, חִיּוֹקֵה v. חִיּוֹקֵה, חִיּוֹקֵה.

תִּקְרָה, *pl.* תִּקְרִי, *v.* תִּקְרֶה *ch.*

**תְּקֵרָה** f. (קָרָה II) *roofing, ceiling, joists*. B. Mets. X, 2, v. מְצִיקָהּ. Ib. 117<sup>a</sup> קַמְפִּלְגִּי ח' בְּחוּק (read: בְּחֻמְקִי) they differ as to whether the cement is for strengthening the ceiling (or for levelling the upper floor). Y. ib. X, beg. 12<sup>a</sup> וְלוֹמְרִים חֲתָתָן נִתָּן ח' חֲתָתָן נִתָּן the owner of the lower story must

furnish the joists and the boards. Ex. R. s. 16 **לְפָנֵי שָׁמָּה** because they (the tribes) are the ceiling of the world; he that arranges the joists properly puts the thick side of one beam by the thinner side of the other; Tanḥ. Sh'moth 3 **תַּקְרֵנוּ שֶׁל עוֹלָם** (not תַּקְרָנוּ); a. fr.

תִּקְרֹבָתָא v. תִּקְרִיבָתָא

**תְּקָרִיבָה** f. (תָּרַב) *gift, offering*. Tosef. B. Bath. VI, 14; Hull. 94<sup>a</sup> וְלֹא יִרְבֶּה לִּי בָרֵךְ one must not overwhelm his guest with offers, when he knows that he will not accept; Y. Ab. Zar. I, 39<sup>c</sup> bot. Bab. ib. 32<sup>b</sup> עֲרָא רָא offering before an idol; a. e.

**תִּיק', תְּקִירָבָה** ch. same. Targ. O. Gen. XXXII, 14  
(ed. Vien. 'תְּקִירָב'). Targ. Jud. VI, 18. Targ. Y. Gen. XV, 9  
תִּיק' = תְּקִירָבָה my offering; a. fr.

תּוֹקֶרֶת v. תִּקְרָה.

תַּבְּנִיט v. תַּבְּנִיטִים

תֹּזֶר, v. תִּזְרֶה.

**חָרָה** m. = חֲרָה I, ox. Targ. Esth. V, 14 חָרָה וְדָחַסָה a (heated) copper ox; cmp. מִחְרָה II.

II. חֹרֶה v. פָּרָה.

תָּרִי, v. תָּרִי I, II.

II. פִּרְיָא v. פִּרְיָא אֶרָא, פִּרְיָא אֶרָא

**חֵלֶב (חֵלֶב), חֵלֶב, חֵלֶב** m. *fat*, esp. = h. חֵלֶב (forbidden) *abdominal fat*. Targ. Lev. III, 3. Ib. 17 (Y. חֵלֶב); a. fr.—Bekh. 30<sup>a</sup> top דֶּמָּא דְּחֵלֶב the fat of the flank (on the kidneys). Hull. 93<sup>a</sup>, v. חֵלֶב דְּחֵלֶב. Ib. מֵשׁוּם חֵלֶב three (of the membranes) are forbidden as coming under the category of fat; a. fr.—*Pl.* חֵלֶב, חֵלֶב. Targ. Lev. VIII, 26. Targ. II Chr. VII, 7; a. fr.—Hull. 80<sup>a</sup> שָׂרִירָא חֵלֶב permitted to eat their fat.

**בֵּי תַרְבּוּ** pr. n. *Be-Tharbu*, name of a settlement near Pumb'ditha, and of a family. Yoma 77<sup>b</sup> (v. Rabb. D. S. a. l. note 6). B.Kam.23<sup>b</sup> וְבֵי תַרְבּוּ (Ms. H. תַּרְבוּ) the goats of Be-T', did damage &c.

\*תְּרַבִּיכוֹת\* f. pl. (רְבִיכָה, v. רְבִיכָה) mixtures.  
 Lam. R. to I, 2 שלא היה קולן ההלך מקולו ה' היום Ar. s. v.  
 רבך (differ. in ed.) their voice did not spread on account  
 of the confused sounds of the day.

תרפ"ס v, תרבוסיין, תרבוסיים

**הַרְבִּיּוּת** f. (b. h.; רָבָה) 1) *growth, education, rearing*. B. Kam. 16<sup>b</sup> חַיִּים בְּנֵי ת' tamed animals. Ib. אֲרִי ת' a tamed lion. — Esp. רָבָה ת' *bad manners, depravity; degenerate child*. Nidd. X, 8 חַיִּי זֶה ת' this is mischievous conduct. Hag. 15<sup>a</sup> ר' לְאַחֵר שִׁרְצָא לְת' after he (Elisha ben Abuya) had become an infidel. Ex. R. s. 1, beg (ref. to Gen. XXI, 11) עַל שִׁרְצָא לְת' (Abraham was displeased because of his son) because of his depravity. Ib. כָּל

when a man refrains from chastising his son, the latter will in the end turn to mischief. Ib. ר' ר' ללמוד ממנו ר' ר' a degenerate child in a man's house is worse than the war of Gog and Magog. Gen. R. s. 28 ר' ר' ללמד a king that gave his son in charge of a pedagogue, and he led him to a bad life; a. fr.—2) *fructification*. Y. Ab. Zar. II, 41<sup>b</sup>, v. תַּרְבִּיתָא.

**תַּרְבִּיתָא** ch. same, *training, manner*. Targ. Y. Gen. XXI, 12 נפק מחרבותך (abandoned) thy teaching.—Gen. R. s. 28 בישא ר' ר' ללמד be that man's name blotted out, for he has led my son to a bad life.

**תַּרְבִּיתָא**, v. sub תַּרְבִּיתָא.

**תַּרְבִּיתָא**, v. תַּרְבִּיתָא II.

**תַּרְבִּיתָא** m. = h. תַּרְבִּיתָא, 1) *garden near the house* (cultivated by sprinkling). M. Kat. 6<sup>b</sup> תַּרְבִּיתָא שרי לחרוביצי האר' ר' שרי לחרוביצי the house garden during the festive week. B. Bath. 7<sup>a</sup> מטייה ר' ר' got for his share the garden. Ib. 67<sup>a</sup> מר סבר ר' ר' משמע Ms. F. a. Rashi (ed. תַּרְבִּיתָא) one says, by *darta* the court was meant, v. תַּרְבִּיתָא; a. e.—2) *hall*, esp. *school-hall*. Targ. I Chr. II, 55.—Men. 82<sup>b</sup> ובר' אמור ר' ר' and in the school-hall they said &c. (v. Halévy, Doroth, 1897, p. 226). Ber. 57<sup>a</sup> (v. Rashi).—Pl. תַּרְבִּיתָא. Taan. 6<sup>b</sup>, v. תַּרְבִּיתָא I ch.

**תַּרְבִּיתָא** f. (b. h.; תַּרְבִּיתָא) *increase, profit, interest*. B. Mets. V, 1 ר' ר' איזהו what kind of interest is called *tarbith*? v. תַּרְבִּיתָא. Ib. 60<sup>b</sup> בלא ר' ר' נשך בלא ר' am I to understand that there may be *neshekh* (receiving more than loaned) without *tarbith* (profit)? Ib. ר' ר' נשך איכא in such a case there is *neshekh* ..., but no *tarbith*, because he has no profit, having loaned him a *Danqa* and received a *Danqa*; a. fr.

**תַּרְבִּיתָא** I (Taf. of תַּרְבִּיתָא) *to sprinkle*. M. Kat. 6<sup>b</sup> תַּרְבִּיתָא, תַּרְבִּיתָא.

**תַּרְבִּיתָא** II m. (תַּרְבִּיתָא) 1) *garden at the house* (cultivated by sprinkling), *court*. B. Bath. 98<sup>b</sup>, v. תַּרְבִּיתָא.—Transf. ר' ר' תַּרְבִּיתָא the wide part of the gullet. Hull. 43<sup>b</sup>, sq. Ms. M. (ed. תַּרְבִּיתָא).—2) *hall, academy*. Tanh. Thazr. 9 ירדו לבבל ר' ר' they went down to Babylonia (with Jehoniah) and prepared a teaching place for the Law; Yalk. Kings 231 תַּרְבִּיתָא.

**תַּרְבִּיתָא**, v. תַּרְבִּיתָא.

**תַּרְבִּיתָא**, v. תַּרְבִּיתָא.

**תַּרְבִּיתָא**, v. תַּרְבִּיתָא.

**תַּרְבִּיתָא** (denom. of תַּרְבִּיתָא) 1) *to give oranges to eat*. Y. Maasr. II, 50<sup>a</sup> bot. תַּרְבִּיתָא (ed. Krot. תַּרְבִּיתָא), v. תַּרְבִּיתָא.—2) *to make bright*. Erub. 53<sup>b</sup> (in enigmatic speech) תַּרְבִּיתָא Ms. M. a. Ar. (ed. תַּרְבִּיתָא Chaldaism) make the coals bright, v. תַּרְבִּיתָא.

**תַּרְבִּיתָא** m. (תַּרְבִּיתָא) *interpretation, translation, version*, esp. *Targum*, the Chaldaic (Aramaic) versions of the

Scriptures. Meg. 3<sup>a</sup> ר' ר' של תורה ר' the translation of the Torah was composed by Onkelos the proselyte from the mouth (by direction) of R. El. and R. Joshua; ר' ר' של נביאים the translation of the prophets was made by Jonathan ben Uzziel from the mouth of Haggai &c. Ib. ועוד בקש לגלות ר' ר' and he wanted furthermore to reveal the rendition of the Hagiographa. Ib. ר' ר' מפורש זה ר' v. פֶּרֶשׁ. Tosef. Sabb. XIII (XIV), 2; Sabb. 115<sup>a</sup> ר' ר' if Scriptural books are written in Targum (Aramaic) or in any other language; ib. ר' ר' ובידו ספר איוב ר' and had in his hand the Book of Job in Targum. Ib. ר' ר' שכתבו ר' Aramaic Biblical passages written in Hebrew translation, or Hebrew passages written in Aramaic. Ib. Aramaic words in the Pentateuch (Y'gar Sahādutha, Gen. XXXI, 47). Kidd. 49<sup>a</sup> ר' ר' our (the authorized Babylonian) Targum. Ber. 8<sup>a</sup> bot., v. תַּרְבִּיתָא. Yad. IV, 5 ר' ר' שבעורה ר' the Aramaic passages in Ezra &c.; a. fr.

**תַּרְבִּיתָא** ch. same, 1) *loud speech*. Targ. Ps. VII, 1 ר' ר' תַּרְבִּיתָא (ed. Lag. תַּרְבִּיתָא; Regia תַּרְבִּיתָא; ed. Ven. תַּרְבִּיתָא) a shout (song) of thanksgiving (h. text שִׁיר.—2) *translation, version*. Meg. 3<sup>a</sup> ר' ר' ר' ר' but for the Aramaic rendering of that verse (Zech. XII, 11) we should never have known what it means; a. fr.

**תַּרְבִּיתָא**, v. next w.

**תַּרְבִּיתָא** (or תַּרְבִּיתָא) m. (a popular adaptation of *τράπεζα*, v. preced. art.) [*that which comes after the meal*, as the interpretation is read after reading from the original,] *dessert*. Tosef. Ber. IV, 4 (Var. תַּרְבִּיתָא). Y. Pes. X, beg. 37<sup>b</sup> תַּרְבִּיתָא; a. e.; v. תַּרְבִּיתָא.

**תַּרְבִּיתָא**, תַּרְבִּיתָא (late b. h.; ר' ר' to speak aloud, Assy.) *to deliver, proclaim* (v. Ezra IV, 7). Lev. R. s. 9 (ref. to Prov. XIV, 9 ילדיו ר' ר' that fool proclaims his guilt with his own mouth and says, am I not bound to bring a sin-offering &c.?—Esp. a) *to explain, interpret, act as an Amora* (v. תַּרְבִּיתָא); b) (at public service) *to translate orally (in Aramaic) what has been read from the Scriptures in the original*. Y. Bicc. III, 65<sup>d</sup> top ר' ר' ר' R. Jacob ... (having to act as an Amora to an ignorant teacher) interpreted (the verse Hab. II, 19) &c. Y. Succ. V, 55<sup>b</sup> bot. מפרשילם ר' ר' what is *mafki'in*? R. H. (as Amora) before R. J. explained it by the word *mafshilim* (v. תַּרְבִּיתָא). B. Bath. 88<sup>a</sup> תַּרְבִּיתָא (prob. to be read: תַּרְבִּיתָא) I and the lion in our company (a great scholar) have explained it; (Snh. 8<sup>b</sup>; Sabb. 111<sup>b</sup> it is right, and so did Aryokh (Samuel) teach it (as Amora) in Babylonia. Kidd. 49<sup>a</sup>; Tosef. Meg. IV (III), 41 תַּרְבִּיתָא ר' ר' v. תַּרְבִּיתָא. Meg. IV, 6 ומתרגם קטן a minor may read from the Law and translate; a. fr.

**תַּרְבִּיתָא**, תַּרְבִּיתָא, תַּרְבִּיתָא *to be translated, interpreted*. Ib. 10 תַּרְבִּיתָא; Tosef. ib. IV (III), 31 תַּרְבִּיתָא, v. תַּרְבִּיתָא; a. e.

**תַּרְבִּיתָא** ch. same, 1) *to read* (after reciting from the Pentateuch). Targ. II Esth. III, 8 תַּרְבִּיתָא תַּרְבִּיתָא they read from their books (the Pentateuch) and recite (as Haftarah, v. תַּרְבִּיתָא) from their prophets.—213\*





neglect of the laws concerning T'rumah and tithes; a.fr.—Transf. *choice*. Gitt. 67<sup>a</sup> 'מ' מ'ו'—*T'rumoth* name of a treatise, of the Order of Z'r'a'im, of Mishnah, Tosefta, and Talmud Y'rushalmi.

תִּירוּמִי, v. תִּירוּמִי.

יִרְבֵּה ח' מִנְהַג בְּרִיָּה Y. Gitt. II, 44<sup>b</sup> מִנְהַג = תְּרִיבָּנָה (ed. Krot. תְּרִיבָּנָה, corr. acc., or תְּרִיבָּנָה) presented an Ethrog to his son; (Y. Succ. III, end, 54<sup>a</sup> אֶתְרִיבָּנָה — *Pl.* תְּרִיבָּנָה. Ib. הוֹנֵה ח' כְּהֵרָה ח' הוֹנֵה ח' was the case when Ethrogim &c., v. תְּרִיבָּנָה I; Y. Gitt. l. c. כְּהֵרָה תְּרִיבָּנָה (corr. acc.).

**תְּרֻמָּה** m. (*θέρωνος chair, throne.* Tanḥ. Trumah 9 וְכַיֵּן שֶׁלֹא בִּנְיָנוּ הַמִּקְדָּשׁ ... עַל תְּרֻמָּה) so long as the Temple was not built, the world rested on a throne of two legs; when the Temple was built, the world stood firm (v. יָסַד). Y'lamd. ib., quot. in Ar. חֲרִינוֹת; Tanḥ. ed. Bub. ib. 8 אֲחִירָא (Var. חֲרִינוֹת; corr. acc.). Gen. R. s. 68 "תְּרֻמָּה לְפָנֵינוּ (not חֲרִינוֹת) he showed him (Jacob) a throne on three legs (the three pillars of the world); Yalk. ib. 119 חֲרִינוֹת. Y. Sabb.III, 6<sup>c</sup> bot. חֲרִי אֲסוּר וְכַיֵּין (ed. חֲרִינוֹת, corr. acc.) it is forbidden to move a large (teacher's) chair (on the Sabbath, interch. with כִּסֵּא); a.—[Gen. R. l. c. נִשְׂמַח בְּחֵטְאוֹ Ar. (ed. וְכַיֵּין); Yalk. l. c. וְכַיֵּין חֲרִינוֹת read: וְכַיֵּין חֲרִינוֹת, a. מְזִידוֹת, a. פְּלִגְמָא.]

**תְּרִינֵקָס**, read: **תְּרִינֵק**, or **תְּרִינֵקָס** m. (*θριναξ*) *trident, fork*, used as a tool in writing, prob. for levelling the paper (cmp. Lat. *charta dentata*). Kel. XVI, 8 חֵיק ב' מִכְתָּב וְה' חֵיק ב' the case for the stylus and the trident, the case of &c.—[The corrupt. of our w. arose from a dittography of the next following word חֵיק or חֵיקָא,—which gave rise to the etymology תְּרִינֵיקָא.—Hai Gaon explains our w. with חֲמֵקָא.]

**תְּרוּאָה** f. (h. h. רִנָּה I) *blowing the trumpet*, esp. *T'ru'ah*, *a rapid succession of three notes, tremolo*. R. Hash. IV, 9 שִׁעוֹר תְּרוּאָה כְּת' שִׁעוֹר ת' וְכ' Ib. 34<sup>a</sup> שִׁעוֹר ת' the value of a T'k'ah is equal to a T'ru'ah, and that of a T'ru'ah is equal to three Sh'barim. Ib. בְּנֵי עֶצְמָה ת' בְּנֵי תְּרוּאָה (תַּקֵּעַ תְּרוּאָה) means one thing, and *t'ru'ah* (the verb תִּרְעֹם) another thing; תְּרוּאָה אֶחָד הֵיאָה תְּרוּאָה תְּרוּאָה they mean the same; a. fr.—*Pl.* תְּרוּעוֹת. Ib. IV, 9 כְּשֶׁלֶשׁ ת' תְּרוּעוֹת. Ib. 34<sup>a</sup>; a. fr.

פֿרעזיא, v. פֿרועזיא.

**פְּרִיָּה** f. (b. h.; רָפָה, v. רָפָה, a. רָפָה) *release, healing*.  
 Snh. 100<sup>a</sup> (ref. to Ez. XLVII, 12) מִשָּׁם לְהַרְפֶּה (Ms. F. לְהַרְפִּיחַ, v. Rabb. D. S. a. l. note 400) R. J. says, it  
 means 'for medicine' in its real sense, v. יִרְפֶּיךָ; Yalk.  
 Ez. 383 לְהַרְפִּיחַ (corr. acc.).—[Y. Pes. I, 28<sup>a</sup> בְּמָקוֹם הַזֶּה לְהַרְפֶּה  
 read: הַזֶּה לְהַרְפֶּה.]

**תָּרַץ** (*emp.* טרד), *Hif.* תִּהְיֶה to squirt, splash; to have diarrhoea, commit a nuisance. Hull. 38<sup>a</sup> בַּמֵּיתוֹחַ when the animal discharges with a splash, opp. בְּשׂוֹתוֹת, v. שָׁתַת I. B. Kam. 47<sup>b</sup> וְאָכַל הַטֶּשֶׁן וְהָ יִמָּה the animal ate wheat, and got diarrhoea and died; B. Mets. 90<sup>a</sup> וּמָתוּ וּמְתוּרוֹם הֵייתָ אוֹכֵלָתָם וּמְתוּרוֹם הֵייתָ אוֹכֵלָתָם and died; Succ. 53<sup>b</sup>; Yoma 77<sup>a</sup> וּבִמְתִּירֵיהֶן v. פָּרַע; Kidd. 72<sup>b</sup> וּבִמְתִּירֵיהֶן (corr. acc.).

*Nif.* נִפְּרָו *to be shocked, frightened; to be seized with a panic.* Lev. R. s. 1 'וַיִּנְתְּנוּ מִחֹרֶן וַיִּפְּקְעוּ; Tanh. Trum. 9 אֲהֵלֵיהֶם בְּחֹרֶן בְּחֹרֶן (not לְחֹרֶן) and be panic-stricken in their camps. Ib. וַהֲנָה נִרְדִּיךְ and they were frightened.

**תָּרֵי** m. (cmp. **רָרִי**, a. **רָרִי**) *hard wood, wild oak*. Targ.  
Is. XLIV, 14 (h. text **תְּרִיזָה**).

**יָחַד**, *Ithpe. אִתְּחַד* (denom. of יָחַד [to breathe,] to rest, wait. Targ. Y. Dent. I, 6 (v., however, אָחַד).—Sabb. 134<sup>a</sup> וְיָחַד לִיהוָה (Ms. M. לִישְׁחַד; Ar. לִיִּתְחַד) let them wait with his circumcision, until the blood withdraws from the surface. Ib. 136<sup>a</sup> אִתְּחַדְתִּיהוּ לִיהוָה if you had waited until evening to kill it, we should have eaten of it. M. Kat. 28<sup>a</sup> אִתְּחַד לִי יוֹם (Ms. M. אִתְּחַד, v. Rabb. D. S. a. l. note) give me thirty days' time. Arakh. 9<sup>a</sup> קָא מְחַדָּה אֶרְבַּעַת מְחַדָּה Ar. (Var. מִזְחַד) the new month would be delayed two (three) days; (ed. מִיזְחַד) the old month would gain &c.). Nidd. 30<sup>b</sup> אִתְּחַד אֶרְבַּעַת יוֹמִין וְיָחַד (read: אִתְּחַד; ed. אִתְּחַד) she may have waited forty days and then become pregnant; a. e.—B. Kam. 80<sup>b</sup> מָאן יִתְחַד (Rashi to Gitt. 68<sup>b</sup> יִתְחַד) who shall wait (in the antechamber)? -shall Samuel wait, and Rab and R. Asi enter?; אוֹ רַב אִתְּחַד but should Rab have waited or Rab Asi? [Ms. M. מָאן שְׂרַת יִתְחַד] who should be troubled? &c.]

*Pa.* פָּרַח *to cause to wait, keep back.* Gitt. 68<sup>b</sup> פָּרַחֵיהּ  
'גביה וכו' (Ar. פָּרַחֵיהּ *Paeli*) he kept him with him  
until &c.

*Af. אחרית 1) to be liberal.* Y. B. Mets. VI, beg. 10<sup>d</sup> לא  
 כוכן (ed. Krot. בחרית, corr.  
 acc.), not that I am legally bound to give you your wages,  
 but I, *Hiya*, am liberal towards you.—2) *to allow time.*  
 Ab. Zar. 18<sup>a</sup> מִתְּחִלָּה מִתְּחִלָּה (מִתְּחִלָּה only; Ms. מִתְּחִלָּה  
 only; v. Rabb. D. S. a. l. note) I will give you time (wait until  
 you are well again); [prob. to be read: מִתְּחִלָּה I am *hot*,  
 v. רַחֵם.]

**תִּרְטָא** **תִּרְ**, **תִּרְטָא** m. (תָּרַט; cmp. תָּרַט) *a flat stone, quoit of a certain size, tirta*. Hull. 124<sup>a</sup> אֶפֶר כִּי ר' (Ar. תִּרְטָא) even (if the piece of flesh cut off with the hide in flaying be) as large as a *tirta*; B. Kam. 97<sup>b</sup> אֶפֶר כִּי ר' a. Alf. (Ms. H. תִּרְטָא, corrected תִּרְטָא, read: תִּרְטָא, v. Rabb. D. S. a. l. note 80; ed. תִּרְטָא, corr. acc.) even (if the new coin be) as large &c.?—Transf. a market term for *a certain portion of meat, a slice*. Bets. 29<sup>a</sup> top וּפְלָגוּ אֹמְרֵי ה' בְּסוּדָא אֹמְרֵי ה' וּפְלָגוּ אֹמְרֵי ה' (Rashi Ms. תִּרְטָא) in Sura they say (when asking for meat on the Holy Day, when it is not permitted to mention the price or to weigh), give me a *tirta*, or half a *tirta*.

תרמ"ז, v. preced.

**תַּרְבִּיּוֹת**, a perversion of תִּיבִּיּוֹת, v. תִּיבִּיּוֹן.

מִדְיָיִמַר, v. פְּרִימִימַר

\*תָּרֵי pr. n. pl. *Taray* (Tareya(?), v. Fischer et Guthe Handkarte). Y. Sabb. III, 5<sup>d</sup> bot. ר' סימון דה' (Nahman. בר תריי).

**וְנָתַן**, Hif. **תָּנַה** (sec. r. of **נָתַן**, emp. **נָתַן** Hif.) to forewarn, esp. to inform a person about to commit a criminal act of the penalty which he will incur. Snh. V, 1 (to witnesses) **הָיָה לָהֶם** have you warned him? Ib. 40<sup>b</sup> **בִּינְיָן עָלָיו וְכִי** did you warn him? did he accept the warning? did he surrender &c.?, v. **נָתַן**. Tosef. ib. XI, 1 **בֵּין שְׂתֵּיחֵדָּיו בִּלְבָד** whether all the witnesses against him or a part of them had warned him; **עַד שֶׁיִּתְּנֵהוּ** (he cannot be punished,) unless all his witnesses had warned him. Ib. 2 **מִתְּרִין בּוֹ וְשׁוֹמֵק וְכִי** if they warn him, and he keeps silence &c. Sifré Num. 113 (ref. Num. XV, 33) **מִגִּיד שֶׁחֲדָדָהּ בּוֹ מַעֲשֵׂה מַלְאָכָהּ** this intimates that they warned him, mentioning the nature of his labor (the category under which it comes), **שֶׁמִּתְּרִין בָּהֶם**, מכאן . . . שֶׁמִּתְּרִין בָּהֶם, from this we learn that in all cases of principal labors intimated in the Torah warning must be given and the category must be defined. Ib. **מִלְמַד שֶׁחֲדָדָהּ בּוֹ וְכִי** this shows that they warned him (to stop), and then (when he persisted) they brought him before Moses. Snh. 9<sup>b</sup> **בִּהּ שֶׁחֲדָדָהּ וְכִי** when others had warned her, but the witnesses had not; a. fr. — Part. pass. **מִתְּרִין**, pl. **מִתְּרִין**. B. Mets. 109<sup>b</sup>; B. Bath. 21<sup>b</sup>, v. **שֶׁתִּתֵּן**.

וְאֵלֶּיךָ יָשָׁר׃ I ch., *af. אָחֵר* same. Targ. Y. Num. XV, 33.—Snh. 9<sup>a</sup> כְּטָא וְלֹא אֲחֵרֵי בִּיה מִלְּקוּחָא (לְמִלְּקוּחָא) when they warned him telling him that the penalty of his act would be lashes, but they did not tell him of capital punishment; a. e.—[Koh. R. to III, 9 לא מִחֲרִין, v. שָׁרִי.]

**II = h.** שָׁרַהּ, *to dissolve, soak*. Naz. 37<sup>a</sup> אִם יֶחְמְרוּ לָאֵל תְּרֵי לֵירֵה וְכ' if they steep it (meat) in milk for an entire day &c. Gitt. 27<sup>a</sup> בְּרוֹבְתָא דְּחֵזֵי כִיתָנָא in the place where they steep flax. Ib. 69<sup>b</sup> לֹא יִתְקַדְּשׁ בָּמֵי (not יִתְקַדְּשׁוּן) and let him soak it in water. Ab. Zar. 38<sup>b</sup>; a. fr.

*Ithpe.* אִתְּפֵי, אִתְּפֵי to be soaked. Targ. Y. Num. VI, 3.

f. **תְּרִינְן** **תְּרִינְא** **תְּרִינְא** m. **תְּרִין** **תְּרִין** III. **תְּרִי**  
two. Targ. Gen. I, 16. Ib. IV, 19; a. fr.—B. Bath. 34<sup>b</sup>  
about which two persons had a  
dispute. Y. Dem. V, 24<sup>d</sup> top וְרַחַם מִן הָרֵאשִׁית and one buys bread  
of two bakers. Ib. bot. 'כל קבילי ה' two authorities  
against two. Hull. 47<sup>a</sup> בִּישֵׁי תְּרִינְא two abscesses. Kidd. 65<sup>a</sup>  
'ה' are both done to him (forcing and persuading); a. fr.—  
With suff. **תְּרִינְא**, **תְּרִינְא**, **תְּרִינְא**. Targ. Gen. II, 25. Ib. III, 7;  
a. fr.—Tanh. B'huck. 5 מִבֵּין תְּרִינְיָהוּן וְכ' between the two  
that luckless woman died; Koh. R. to X, 15 תְּרִינְיָהוּ וְכ' between the two  
'ר' (corr. ace.), v. d. S. II ch. Y. Meg. I, 70<sup>d</sup> top [read:] 'ר'  
(וְרִי' וְרִי'שָׁה בֵּין לִי וְרִי'שָׁהוּן ... R. H. and R. J. ben I. both  
say. Hull. 45<sup>a</sup> תְּרִינְיָהוּן דְּרִמְרִי both of them say. B. Kam.  
60<sup>b</sup> דְּשִׁינִי לְתִרְיָהוּן אִמָּא I will tell you something  
that fits both of you; Snh. 39<sup>a</sup> תְּרִינְיָהוּן Ms. M. (ed.  
appropriate to both questions); a. fr.—עֲשֹׂה לְתִרְיָהוּן  
**תְּרִינְיָהוּן**, **תְּרִינְיָהוּן**, **תְּרִינְיָהוּן**; contr. **תְּרִינְיָהוּן**; f. **תְּרִינְיָהוּן**; f. **תְּרִינְיָהוּן**  
twelve. Targ. Gen. XVII, 20. Ib. XIV, 4; a. fr.—  
B. Mets. 16<sup>b</sup>, a. fr. יְרִיחַ שָׁחַם ה', v. יְרִיחַ; a. fr.

הַיִּירִיקָא v. פִּרְיָאקָא

ל"ג, numerical value, *six hundred and thirteen*;  
 מצוות ה' the six hundred and thirteen commandments  
 (positive and prohibitive) of the Torah. Ex. R. s. 32,  
 beg.; a. fr.

תָּרַד, v. תָּרַד.

תַּרְטָא v. תַּרְיטָא

תָּרִי, v. תָּרִי.

III. תרי v. פרי

פִּירִיקָא v. פִּרְיִיקָא

תִּרְקִי v. תִּרְיִקִי.

חֲבֵרָה. v. חֲבֵרָה:

תְּרִיבָתָא f. (תְּרִיבָּ) *trouble, anger*, Targ. Ps. LXXVIII, 49  
(h. text זעם).

תּוֹרֵיבוֹס v. תּוֹרֵינּוֹס.

תָּרַם, v. תָּרַם.

תָּרִיס m. (= תַּאֲרִיס, v. תָּרִיס a. denom.; cmp. תַּאֲרִיס a. denom.)  
 1) *shield* (of twisted osiers &c.). Sabb. VI, 4. Kel. XXIV, 1  
 וְכִי שְׁלֹשָׁה הָרִיסִין הָיוּ ר' כְּפֹאֵר וְכִי there are three sorts of shields  
 (with regard to levitical cleanness): the bent shield (which  
 may be used as an improvised seat) is unclean as *midras*  
 (v. מִדְרָס), and that with which they play in the camp &c.,  
 v. יָרִיחַ. Midr. Till. to Ps. I; Yalk. ib. 833 (ref. to מִגֵּן, Ps.  
 LXXXIV, 12) [read:] הָיוּ שְׁמִיקָה וְכִי אִיִּסְקוֹנָט פִּרְסָהּ הָיוּ  
 אִיִּסְקוֹנָט, being a gloss, v. תַּאֲרִיס that is the *taris*, which  
 protects man on three sides, contrad. to צִנִּיחַ. Ab.  
 IV, 11 בפני הפורענות ... כִּי בַפְנֵי הַפּוֹרְעָנוֹת repentance and good  
 deeds are as a shield against misfortune; [oth. opin. as  
 a *shutter*, v. infra].—Pl. הָרִיסִין. Kel. l. c. Ber. 27<sup>b</sup>; Bekk.  
 36<sup>a</sup> שְׂמִיקָה שְׁלֹשָׁה בְּבֵלֵי ח' shield-bearers, i. e. great debaters.—2) (cmp.  
 שְׂמִיקָה) *shutter*.—Pl. as ab. Bets. I, 5 וְכִי מְסַלְקִין אֶת הַחֵט' הָיוּ  
 you must not remove (take apart) shutters on the Holy  
 Day; expl. ib. 11<sup>b</sup> הָרִיסִין שְׂמִיקָה shutters of shops. Y. ib.  
 I, 60<sup>a</sup>, v. לָחֵם I; Y. Sabb. XII, 13<sup>a</sup> הַחֵרְצִין (read: הָרִיסִין).

תָּרִיס, תָּרִיס, תָּרִיס ch. same, *shield*. Targ. Ps. III, 4 (h. text מִגֶּן). Ib. V, 13 (h. text צִנִּיחַ). Targ. Y. Deut. XXXIII, 29; a. fr.—*Pl.* תָּרִיסִין, תָּרִיסִיָּה. Targ. Eẓ. XXXIX, 9 (ed. Lag. רִרְסִין). Targ. Job XV, 26 (ed. Wil. תָּרִיס). a. fr.

תַּרְסִיטוֹת, תַּרְסִיט f. pl. (preced.; cmp. נָעַל a. נָעַל) *the net-work of the strappings of sandals* (v. Sm. Ant., Engl. ed.<sup>3</sup>, s. v. Solea). Sabb. 60<sup>b</sup> (of nails for ornament) שְׂרָיִים . . . two on each side, and one in the strappings. Yeb. 102<sup>b</sup> שְׂרָיִים . . . if the sandal is of leather, and its strappings of hair. Y. ib. XII, 12<sup>d</sup> תּוֹךְ שִׁירָיו תַּרְסִיטוֹתָיו שֶׁל עֵץ this means, that its strappings are of the vegetable kingdom, v. הֶבֶטָה I. Tosef. Sabb. XII (XIII), 14; Y. ib. VI, 8<sup>a</sup>; a. e.—Bab. ib. 112<sup>b</sup> סָבֵל שֶׁל אַרְבַּע תַּרְסִיטוֹתֵיהֶם . . . and four strapping arrangements.

**תְּרִיסָר**, v. תרי III.

**תְּרִיעָה** m. (הרע) *breach*. Y. Kidd. I, end, 61<sup>d</sup>; Y. Peah I, 16<sup>b</sup> bot. ותרעין ח' v. ותרעין ח' I ch.; Y. Shebu. II, end, 33<sup>c</sup> תרעא; Yalk. Prov. 935 תרעא Gen. R. s. 100, v. תרעא.

**תְּרִיץ**, v. תרץ.

**תְּרִיצָא**, v. תריץ m. (תריץ) *straight, upright*. Targ. Job I, 1. Ib. XXIII, 7; a. fr.—[Targ. Ps. XLV, 7 מלכות תריץ Ms. a kingdom of *righteousness*.]—*Pl.* תריצין. תריצא, תריצין. Targ. Ex. XXIII, 8. Targ. Ps. CVII, 43. Targ. Prov. II, 21; a. fr.—Hull. 8<sup>b</sup> תריצי כי תריצי when the pieces of meat lie straight (as they should).—*Fem.* תריצתא, תריצתא. Targ. Ps. XLV, 7 תריצתא a straight staff (h. text מישר שבט, v. supra). Targ. Prov. XII, 15. Targ. Ps. XXXVII, 37 תריצתא (ed. Lag. תריצתא, without ח; ed. Wil. תריצתא); a. e.—*Pl.* תריצתא, תריצתא. Ib. LXXV, 3 (h. text מישרים). Targ. Prov. II, 13; a. fr.

**תְּרִיצְתָּהּ** (preced.) (adv.) *straightly, in straightness*. Targ. Prov. XXIII, 31. Ib. XV, 21 תריצתה.

**תְּרִיצוֹתָ**, v. preced.

**תְּרִיצוֹתָא** f. (preced.) *straightness, uprightness*. Targ. I Kings III, 6. Targ. Ps. XVII, 2. Ib. XXXVII, 37 ed. Wil. Ib. XXVI, 12 Ms. (ed. תריצא; ed. Wil. תריצא); a. fr.

**תְּרִיצְתָּהּ** f. same. Targ. Ps. XLIV, 19 תריצת constr. (Ms. תריצת). Ib. XXXVII, 37 ed. Lag. (v. תריץ); a. e.

**תְּרִיקָא**, v. תריקא.

**תְּרִיקָתָהּ**, v. תריקתה.

**תְּרִיץ** (emp. תריץ) *to run about, be excited*.

*Pa.* תריץ 1) *to drive out, divorce, banish*. Targ. O. Gen. III, 24 (ed. Vien. תריץ; Y. שרד). Targ. Y. ib. 23. Targ. O. Ex. XI, 1; a. fr.—Part. pass. תריץ, תריץ; f. תריצא, תריצא; m. תריצין, תריצין. Targ. O. Lev. XXI, 14, a. e., v. תריצא. Targ. I Kings I, 21 (h. text חטאים); a. e.—Gen. R. s. 10 ותריציה ארם a Roman came and drove him away. Gitt. 65<sup>b</sup> תריציה (Hebr. form) if a husband says to witnesses, send her off (using the verb תריץ for גרש); Y. ib. VI, 48<sup>a</sup> bot. (not תריציה); a. e.—2) *to ban, imprecate trouble on, curse*. Targ. O. Num. XXIII, 7, sq. (h. text זעם).

*Ilhpa.* תריץ 1) *to be driven away, banished*. Targ. Ex. XII, 39. Targ. Lam. I, 1. Targ. Y. Lev. XXII, 13, v. תריצא; a. e.—2) *to be cursed*. Targ. Is. LXV, 20.

**תְּרִיקוֹתָא** f. (II רבן) *sinking, fall, ruin*. Targ. Prov. XXVI, 28 ed. (Var. תריקוֹתָא, q. v.; h. text מדהח).

**תְּרִקוֹס** m. (תריק) = מרכוס (v. תריקש), *dresser, bracket, counter*. Y. Sabb. I, 2<sup>d</sup> top 'ח' שווא עומד ו'ח' a *tarkos* (in front of a building) that stands in the public road ... which is used to hand things from within to the street,

and from the street to within.—[Ib. III, end, 6<sup>c</sup> bot.; Tanh. T'rumah, ed. Bub. 8, v. תריקוס.]—Tosef. ib. XIV (XV), 2 תריקוס, v. תריקש.—*Pl.* תריקוסים. Kel. XXIV, 5 'ח' של ספרין ו'ח' שלשה ח' של ספרין ו'ח' Ar. (ed. הרבוסין; Maim. Hilkhoth Kelim XXVII, 5 (ח'כ') there are three kinds of dressers (with regard to levitical cleanness): that of the barber shop, ..., that at which people eat (v. Sm. Ant.<sup>3</sup> Engl. ed. s. v. Abacus) ..., and that on which olives are spread; [Maim.: a sort of *leather chest*].

**תְּרִקוֹסָא**, v. תריקוס.

**תְּרִמָּה** (denom. of תרימיה) *to lift*, 1) *to remove (ashes), clear the altar* (Lev. VI, 3). Yoma II, 1 מי בראשונה כל מי formerly whosoever wanted to remove the ashes from the altar, could do it. Ib. 2 החקיני ו'ח' it was arranged that they should clean the altar only by lot. Y. ib. 39<sup>b</sup> bot. 'ח' זר שח' if an outsider removed the ashes. Tam. I, 2; 4; a. e.—2) *to separate the priestly gift, to make T'rumah*. Ter. I, 1 תרימיה 1) המשה לא תרימיה 1) five persons should not make T'rumah, and if they did &c., v. תרימיה. Ib. 1) תרימיה אה שאינו שלי he that separates T'rumah from what does not belong to him. Ib. 4) תרימיה זר שח' if a gentile makes T'rumah of what belongs to an Israelite. Ib. 4) תרימיה על השמן ו'ח' you cannot consecrate olives as T'rumah for oil, or grapes for wine. Ib. 5) תרימיה מן חלקט ו'ח' you are not bound to give the priestly share out of the gleanings &c.; a. fr.

**תְּרִמָּה** ch. same. Y. Ter. IV, 42<sup>d</sup> bot. חור וליקם תרימיה חור if he was used to give as T'rumah one-fiftieth &c.; when he gives one-fortieth, he deprives himself of six quarters (of a Kab); a. e.

*Pa.* תרימיה same, *to lift, remove*.—Part. pass. תרימיה. Esth. R. to III, 6 רישך תרימיה חלק ו'ח' (Hebr. form) thy head shall be lifted (removed) in place of their heads.

**תְּרִמּוֹדִי**, v. תרימודי.

**תְּרִמּוֹסָתָהּ**, v. תרימוסתה.

**תְּרִמְלָא** m. (*leather*) *bag*. Sabb. 31<sup>a</sup> ... גר the mean proselyte who came with nothing but his staff and travelling bag (I being without merit or ancestry). Y. Shebu. VIII, 38<sup>c</sup> bot. תרימלי עליה ... ותרמילו עליה as soon as he puts his staff and his bag on that animal, he becomes responsible; Tosef. B. Mets. VIII, 17. Sifra Metsor'a, Zab., Par. 1, ch. II קבים a תרימל המשה קבים a *turmel* is a bag of five Kabs capacity; Kel. XX, 1. Ib. XIX, 8 'ח' שפחה ו'ח' a bag the inside pocket of which has become defective. Tosef. Bets. III, 17 תרימלי ו'ח' neither dare the shepherd go out with his bag (on the Holy Day); a. fr.—Trnsf. *seed-bag, pod*. Tosef. Shebi. II, 6 תרימלי על מה נחלקו על מה they differ concerning the laws of the Sabbatical year as applicable to plants in the stage of formation of pods, v. תרימלי.—*Pl.* תרימלין. Kel. XXIV, 11 תרימלין ו'ח' שלש ח' דין ו'ח' there are three kinds of bags (with regard to levitical cleanness): those having the standard capacity (five Kabs, v. supra).